
De non temerandis Ecclesiis.

A
TRACT OF
THE RIGHTS AND
RESPECT DUE VN-
to Churches.

Written to a Gentleman, who hauing
an Appropriate Parsonage, imploied the
Church to prophane vses, and left the Pari-
shioners vncertainely provided of
diuine seruice, in a parish neere
there adioyning.

*The second Edition enlarged with an
Appendix.*

By S^r. HENRY SPELMAN
Knight.

AT LONDON
Imprinted by IOHN BEALE, and are
to be sold by *William Welby.*
1616.

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DEO
&
ECCLESIAE.

ACT. 18. 24.

Some were persuaded with the
things that were spoken, and
some beleaved not.

The Printer to the

R E A D E R.

THis small Tract, now aboue two
yeeres past, was by mee printed for
that worthy Knight the Authour there-
of, with no intent to haue it published:
and being hitherto by me suppressed from
reprinting here at home; I find it to bee
of late time printed in Scotland (contra-
ry both to the Authours and my expe-
ctation) and Dedicated by another man
to the Bishops and Cleargy there, and so
made more publike, being of it selfe pri-
uate, then was first intended: which (I
suppose) had the Author knownen,
or once misdoubted the sequell, instead
of De non temerandis Ecclesiis,
hee would haue studied another Ti-
tle, De non temerandis Scriptis
alienis: that his writings might

The Printer to the Reader.

not be impropriated, when Benefices are made proper. Wherefore finding many slips in it from his copie, I haue (as well in the right of the Authour as of my selfe to whom the right of the sole Printing belonged) caused it to be reprinted. And though at the time of the putting it to the Presse, I could not conferre with the Author, he being then in the Countrey, yet hath it pleased him since his comming home, to adde something more vnto it, as his leasure would permit him; which I haue annexed to the end therof. And thus haue I attempted to make a priuate worke publike, lest the faults of other men, should vniustly be cast vpon him, that deserued so well in so rare an Argument.

Farewell.



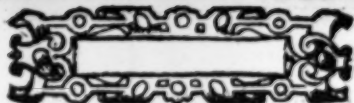
To the Reader.

AL the vessels of the Kings house, are not gold, or, silver, or for uses of Honour. Some be common stuffe, & for meane seruices: yet profitable. Of the first sort, I am sure this *Traet* is not. Whether of the other or no; I leaue that to thy iudgemēt. To deale plainly; my selfe haue no great opinion of it; as finding mine owne imperfections and writing it only vpon a priuat oc-
A 3 cation

To the Reader.

casion to a priuat friend, without curious obseruation of *matter* or *method*. But hauing also written a greater worke (much of the same Argument) and intending to publish, or suppress it, as I see cause: I thought it not vnfit (vpon some encouragement) to send this forth (like a *Pinnesse* or *Post of Advice*) to make a discovery of the *Coast*, before I aduventure my greater *Ship*. If I receiue good aduertisement, I shal grow the bolder. Howsoeuer, take this I pray thee, as it is: and let my zeale to the cause, excuse mee in meddling with matters beyond my strength.

H. S.



A Letter, shewing
the occasion of this
Treatise.

To the worshipful his most louing
vnckle, FR: S A. &c.

MY good Vncle, the
speeches that past
casually betweene
vs at our last par-
ting, haue runne often since in
my minde; and so (perhaps)
haue they done in yours. You
complained (as God would
haue it) that you were much
crost in the building you were
in

in k and with, upon a peece of
gleabe of your Appropriate
Parsonage at Congham. I
answ^{er}ed, that I thought God
was not pleased with it, inso-
much as it tended to the de-
frauding of the Church, add-
ding (amongst some other
words) that I held it utterly
vnlawfull to keepe Appro-
priate Parsonages from
the Church, &c.

But our talke proceeding, I
perceiued that as God had al-
waies his portion in your hart,
so in this, though it concerned
your profit, you seemed tracta-
ble.

ble. It much reioyced mee, and
therefore apprehending the oc-
casion, I will be bold to adde a
continuance to that happy mo-
tion: (so I trust, both you and
I, shall haue cause to terme it)
and besides, to giue you some
tribute of the loue and duty I
long haue ought you. There-
fore (good Uncle) as your
heart hath happily conceiued
these blessed sparks, so in the
name and blessing of God, che-
rish and enflame them. No
doubt they are kindled from
beauen, like the fire of the Al-
tar, and are sent vnto you
from

from God himselfe, to bee a
light to you in your old daies
(when your bodily eies faile
you) to guide your feete into
the way of peace, that is,
the way & place from whence
they came. So alwaies I pray
for you, and rest,

Westmin.

Aug. 17.

1613.

Your louing and
faithfull Nephew,

HENRY SPELMAN.

Errata.

Page 12, line 5. read, all his goods. p. 60. l. 1.
r. concur. p. 124 l. 11. r. Therefore he that in-
larged the Terms of the Law (first set forth by
John Russell) also. p. 145. l. 14. r. suppl. p. 178.
l. 8. r. vi. 26. p. 179. l. 21. 2. Kings Edition.



*De non temerandis
ECCLESIIS.*

OF THE
Rights and respect
due vnto the Church.



N S O-
much as
the rights
& Duties
that be-
long to
our Churches are in effect
contained vnder the name
B of

of a Rectory or Parsonage:
I wil first define, what I conceiue a Rectory or Parsonage to be, according to the vsuall forme and manner thereof.

A Rectory
what it is,

^a Plowd.

Comment. in

Quare Im-

pedit per

Grendo, &c.

^b Oblatio est

omne quod

exhibetur in cultu Dei, Tho. Aq. 22. q. 85. 3. 3.

&c. and Urban in his epist. Tome 1. Concil. And

lands are so termed, Ezek. 45. 1. and Tithes,

Numb: 18. 24. So also the Canonists & Ciuili-

ans expound them, Concil. Aurel. ca. 7. Burcha.

lib. 3. ca. 129. & 143. Et Lex. Iurid. in verb.

oblatio. ^c Leuit. 27. 28.

A Rectory or Parsonage, is a ^a Spirituall living, composed of Land, Tythe, and other ^b Oblations of the people, ^c separate or dedicate to God in any Congre-

gation

gation, for the^d seruice of^d Touching
his Church there, and for^{diuine wor-}
the maintenance of the Go.^{ship and}
uernour or *Minister* thereof, ^{works of}
to whose charge the same ^{charity:}
is committed.

By this *definitio* it appears,
that the ordinary liuing or
reuenew of a Parsonage, is
of 3 sorts: the one in Land,
cōmonly called the Glebe:
another in Tithe, which is a
set and regular part of our
goods rendered to God:
the third, in other offrings
and oblations bestowed
vpon God and his Church,

B2

by

by the people, either in such arbitable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

*Tithes how
due.*

2 Though I inuert order a little, I will first speake of Tithes, because it is Gods ancient demaine, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the *Lawe of Nature*

Nature teacheth vs that
God is to bee honoured:
and that the honour due
vnto him , cannot bee
performed without *Mini-*
sters, nor the *Ministers* at-
tende their function with-
out maintenance. And
therefore seeing God is the
supreame Lord and pos-^{Gen. 14. 19.}
sessor of all, and giueth
all things vnto vs that we
are maintained with, it is
our duty, both in point of
Iustice and *Gratuity*, to ren-
der something backe a-
gaine vnto him, as ac-
know.

knowledging this his supremacy and bounty; as honouring him for his goodnesse; as a testimony of the worship, loue, and seruice we owe him; and lastly, as a meanes whereby these duties and seruices may be performed to him. This, I say, the verie *Lawe of Nature* teacheth vs to doe: and this the *Lawe of GOD* requireth also at our hands: but what the *set* portion of our goods should bee, that thus wee ought to render backe vnto

vnto God, I cannot say
 the Lawe of^a *Nature* hath
 determined that. But the^a Yet there
 wisdome of all the Nati.^b bee diuers
 ons of the World, the^c naturall
 practise of all Ages, the^d reasons
 example of the Patri-^e that com-
 arches^b ABRAHAM and^c mend this
^c IACOB, the^d approba-^e number
 tion and commandement^b (for this
 of Almighty GOD him-^c purpose)
 selfe, and the constant^d re.^e aboute o-
 solution of his CHVRCH^d ther.
 vniuersally, hath taught^e ^b Gen. 14.
 & prescribed vs to render^c 20.
^d ^e Gen. 28.
^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} 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^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd}

vnto him the *Tenth* part:
and that this *Tenth* part or
Tithe, being thus assigned
vnto him, leaueth now
to be of the nature of the
other *nine parts* (which
are giuen vs for our world-
ly necessities) and become
meth as a thing dedicate
& appropriate vnto God.
For it is said, *Leuit. 27. 30.*
All the tythe of the land, both
of the seed of the ground, and of
the fruit of the trees, is the
Lords: yea more then so, It
is holy vnto the Lord. And a-
gain (verse 32.) Euerie
Tithe

Tithe of Bullocke, and Sheep,
and of all that goeth vnder
the rodde, the tenth shall bee
holy vnto the Lord. He saith,
holy vnto the Lord; not that
they were like the sancti-
fied things of the Temple,
which none might touch
but the Annotnted Priests)
but Holy and seperate from
the vse and iniurie of secu-
lar persons, and to bee dis-
posed onely, to and for the
peculiar seruice and pe-
cuhar Seruants of GOD.
And therefore in the 28.
verse, it is said, to be seperate
from

from the common vse, because it is *separate*, and set apart vnto the Lord.

*Tithes originally not
Leuiticall.*

3 But some happily will say, that this vse of *Tithing* rises out of the *Leuiticall* Lawe, and so ended with it.

**Iacob*
voweth to
giue tithes
Gen. 28. 22.
And *Ioseph*
sheweth
he performeth his
vow. *Antiquit. lib. 1.
cap. 27.*

I answered, that it was receiued and practised by *Abraham*, and **Iacob* diuers hundred yeeres before it came to the *Leuites*. For it is said that *Abraham* gaue *tithe* to *Melchisedeck*, *Gen. 14. 20.* And that *Leuy* himselfe paid *tithe* also in the
loines

loines of *Abraham*, Heb. 7. 9. *Melchisedeck* was the image of *CHRIST*, and his Church; *Abraham* of the congregation of the Faithful. Therefore though *Leuy* receiued tithes afterward, by a particular grant from *GOD*, for the time: yet now hee paide them generally with the congregation, in the loines of *Abram* vnto the Priesthood of *Christ*, heere personated by *Melchisedeck*: which being perpetual, & an image of this of the *Gospel*, may well

^b *Hom. 35.*
in Gen.

well note vnto vs, that
this dutie of *Tythe*, ought
also to bee perpetuall. And
therefore ^b *Chrysostome* saith:
that *Abraham* heerein was
QVR tutor: not the tutor
of the *Iewes*. And in so-
much as *Abraham* paid it
not to a *Priest* that offered
a *Leuiticall Sacrifice* of *Bul-*
locks and *Goates*: but to
him that gaue the *Ele-*

The Scrip-
ture onely
mentio-
ments of the *Sacrament* of
the *Gospell*, *bread* and

neth *Bread* and *wine* to be giuen by *Melchi-*
sedeck to *Abraham*: But *Iosephus* sheweth,
that hee gaue him also diuers other rich gifts.
Antiquit. lib. 1. cap. 18.

wine

wine: it may also well intimate vnto vs, to what kinde of Priest we are to pay our tithes: namely, to him that ministreth vnto vs the Sacrament of bread and wine, which are onely those of the Gospell, and not the Leuiticall Priests. So that our tythe paide in this kinde, cannot bee said Leuiticall: as also for that the Leuitical tythes, were onely of things ^{renewing and increasing:} Leuit. 37. 30, & 31. whereas Abraham and Iacob paid them of all: as if they

they had followed the cō-
mandement of the *Aposle*;
Let him that is taught in the
Word, make him that hath
taught him partaker of ^{animi p. den.} *A L.*
Gal. 6.6.

God also requireth this
dutie of *tythe* by his owne
mouth, as of olde belon-
ging vnto him, before the
Leuites were called to the
seruice of the *Taberna-*
cle: and before they were
named in Scripture. For
they are not named till
Exodus. 3^o. 21. And it is
said in *Exodus 22. 29.* *Thine*
abun-

bundance of thy liquor shalt thou not keepe backe : meaning Tithes and first fruits, and therefore Ierome doubteth not so to translate it ; Thy Tithes and first Fruits shalt thou not keepe backe. And in this manner of speech, the word Keepe backe, sheweth that it was a thing formerlie due vnto G O D : for wee cannot say, that any thing is kept backe, or with-holden that was not due before. Therefore wee finde no originall commande-

dement of giuing tithes vn-
to GOD: but vpon the
first mentioing of them
in *Leuiticus*, they are p-
si-
tiuely declared to bee *His*,
as a part of His Crowne,
and ancient *demaine*; for it
is there said, *Cap. 27. 30.*
All the tithes of the Land is
the Lords. And *Moses* com-
mandeth not the people a
new thing: but declareth
the *Right* that of olde be-
longed to GOD namely,
that *All the tithes of the land*
was his.

Other phrases of Scrip-
ture

sure doe confirme this; for
afterward when *tithes*
came to be assigned to the
Leuites: God doth not say,
The children of Israel shal giue
their tithes to the Leuites.
but he saith, *Behold I haue*
giuen them to the Leuites. *Num. 18.*
And continuing this his *21, 24, &*
26.
claime vnto them, against
those that many hundred
yeeres after disseised him
of them: hee complai-
neth, *Malachy. 3. 8. That*
they that witheld their tyths
from the Leuites, spoiled him
himselfe.

C

But

But hauing handled this argument more largely in a greater worke : I will heare close it vp with opposing against these kindes of Aduersaries, not onely the reuerend authority of of those ancient and most honourable Pillars of the Church. SS. ^a Ambrose, ^b Aus-

^a Ambros.

in Serm.

quadrages.

^b August. in

Serm. de

temp. 129.

& alias.

^c Hieron. in

Mala. 2.

^d Chrysost. in Epist. ad Heb. Hom. 12. & Hom.

35. in Gen.

gustine, ^c Hierome, and ^d Chrysostome, (who though they runne violently with Saint Paul, against such ceremonies, as they conceiued to

to be *Leuiticall*; yet when
 they come to speake of
Tithes, admit, maintaine,
 and command the vse
 thereof:) But also the
 resolution of many anct-
 ent ^{e Roman.} Counsels, and a mul-^{Concil. 4.}
 titude of other ^{Anselm. 1.} *Fathers &*^{Tarracon.}
Doctores of the Church in ^{sub Horm.}
 their seu- rall ages: all of ^{Mediomat-}
 them concu- ring in opinio-^{triciis,}
 on, that *Tithes* belong iust-^{toletanum}
 ly vnto GOD; and ma-^{Agrippin.}
^{cap 6.}
^{Hispalens.}
^{Montif.}
concul. 2. Valentinum sub Leone 4 Rothomag.
cap 2. Canallon. cap. 18. Maguntin. cap. 10.
^f *Origen, Tertullian, Cyprian, Gregory*
&c.

See this
Sermon in
the end of
this booke.

ny of them commanding
all men euen vpon perill
of their soules not to
withholde them: which
Argument *S. Augustin* him-
selfe pathetically maintai-
neth, in a particular Ser-
mon of his to this purpose.
And though it be a great
question among the lear-
ned, whether they bee due
in quota parte, iure diuino
(which requireth a larger
discourse) yet I neuer read
of many that impugned
them absolutely. *Lieutar-
dus*, who liued about 1000
yeers

Glaber.
Hist. lib. 2
ca. 11.

yeeres after Christ, taught
the payment of them
to bee superfluous and i-
dle, and then growing de-
perate, drowned him-
selfe, as it were to giue vs a
badge of this Doctrine,

4 Touching oblations Of Oblatia
and offerings. The Fathers ons & offe-
vnder^a this name accoun- rings.
ted all things, that were gi- a Urban.
uē or dedicated to the ser- Epist. circi-
uice of God. And in the first ter Anno .
ages of *Christiā* religiō (af- Christi 227.
ter the great persecutions)
the Church by this meanes
began so to abound in ri-
ches

^b *Constantine & Valentinian* made lawes that rich men which were able to support the charges of the Common wealth: should not be admitted into religious houses, because their possessions and goods were there by a mortized.

ches, that the good Emperours ^b themselves, were constrained to make laws (not vnlike our statutes of *Mortemaine*) to restrain the excesse thereof: for feare of impouerishing their *temporall* estate In those daies, many Churches had *Treasuries* for keeping these oblations (as the Storehouses at *Hierusalem*, appointed by ^c *Hezechias*, for the Temple) but the succeeding Ages, contracted them into Chests: and in these later times, the

^e 2 *Chron.* 31.11.

the *Parsons* pocket may well enough containe them. I shall not neede. therefore, to spend many words in a small matter: for all the *Oblations* now in vse, are in effect the *two* *peny* Easter Offerings, and a few other such like: which because the owners of *Appropriate Parsonages* shall not ignorantly convert vnto their owne benefit: I will shewe them why they were paid, and why they haue them.

Saint *Paul* ordained in
the

the churches of *Galatia* & *Corinth*, that euery one vpon the Lordsday should yeeld somewhat to God for the *Saints*. *1, Cor. 16.2.*

■ But this (being once a weeke) came too thick & too often about. Therefore

d Tertullian
in Apolog.
tico.

in *d Tertullians* time the vse was to doe it monthly, and (at last) at pleasure.

But it was euer the ancient vse of the Primitiue Church (as appeareth by

e Iustinus
in Apol. 2.
Hist. Eccles.

e Justin & Cyprian) that all that come to the holy Communion, did according to their

their abilities, offer something of their substance to God, for charitable vses and maintenance of the Ministers. Therefore Cy. ¹ *Sermo prius* sharply taxeth a rich ^{1, de Eleemosynis.} Matron, that receiued the Communion, and offered nothing. *Locuples & diues & dominicum celebrare te credis, quæ Corban omnino non respicis &c.* What? ⁸ *Hee* cal-
 (saith hee) art thou a-^{leth the} *Corban*, of ^{treasury}
 ble and rich? and dost thou ^{Corban, of}
 thinke that thou celebratest ^{that at the}
 the Lords Supper, which bring- ^{Temple}
 est nothing to the Treasurie? ^{of Hieru-}
^{salem.}

So

^h *Novi Te-* So (*Jrenaeus* saith) ^h That
stamenti it was the vse of the Church
nouam do- through the world in his time,
cuit (filia, and receiued from the Apo-
Christi) stles; to offer something of the
oblationem: blessings that they liued by, as
quam Ec- the first fruits thereof, to him
clesia ab that gaue these things vnto
Apostolis them. Which ⁱ *Zanchius* vn-
accipiens derstandeth to bee meant
in vniuerso of offerings at the Commu-
mundo of- nion: giuen to holy vses, and
fert Deo: ei for reliefe of the poore of the
qui alimen- Church: commending it
ta nobis for an excellent custome,
prestat. pri- and complaining that it is
mitias suo-
rum munere-
rum in no-
no testa-
mento.
ⁱ *Vide Zan-*
chium lib. 1.
de cultu Dei externo.

now

now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offerings (as also those, at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let *Proprietaries* consider with what conscience they can swallow and digest them.

5 Touching the *land*, Of Glebe
glebe, and *houses*, belonging Land, and
to Parsonages (which I houses be-
would haue called *Gods* longing to
fixt inheritance, but that I Parsonages
see

see it is *moueable*:) I cannot say that they are Gods *ancient demaines*, in the same forme that tithes are, and as our Clergie enioieth them, but the warrant and ground thereof, riseth out of the word of God, who not onely gaue vs a president thereof, whē hee appointed Cities for the *Leuites* to dwel in, with a conuenient circuit of fields for the maintenance of their Cattell, *Num.* 35. 2, &c. but commanded also the Children of *Israel* (and

(and in them all the Nations of the world :) that in division of their land, they should offer an oblation to the Lord, an holy portion of the Land for the Priest to dwell on, and to build the house of GOD vpon: *Ezeck 45. 1, & 4.* So that the houses and lands that our Ancestors haue dedicated to God in this manner, for the Churches and Ministers of this time: are now also his *right* and *iust inheritance*, as well as those which the
Isra.

Israelites assigned for the house of God, and *Leuites* of that time. and commeth vpon the same reason and in lieu thereof. But because it is vncertain when and how they were brought into the Church, I will say something touching that point.

How lands
came to
the Church.

In the time of the Apostles the vse was (as appeareth *Acts* 2. 45. & *Acts* 4. 34, & 35.) to sell their lands, and bring the money only, to the Apostles. For the Church being then

in perfecntion, and the A-
 postles not to remaine in
 any particular place, but
 to wander all ouer the
 world, for preaching the
 Gospell: they could not
 possesse immoueable in-
 heritances: and therefore
 receiued onely the money ^{It appea-}
 they were sold for, distri- ^{reth by}
 buting it as occasion ser- ^{the Epi-}
 ued. But after when the ^{stles of Pi-}
 church obtaind a little rest, ^{us and Vr-}
 & began to be settled: ^{ban who}
^{lived a-}
^{bout the}
^{yeere of}
 Christ 230. that the Church of Rome had then
 begun to retain lands in this maner vpo this rea-
 son, & it may well be, for that *Origen* & *Euse-*
bius shew, that Churches had then possessions.

found

found much casualty in pecuniary contributions, and chused therefore rather to retaine the Lands themselves, giuen for the maintenance of Gods Priests and Ministers: then (by suffering the same to be sold) to furnish the time present with abundance, and leaue the future time to hazard and vncertainty. Heereupon the Fathers in the ^b Primitiue Church, as well before Con-
stantine (as appeareth by
his owne Edicts, and by
Origen

^b *Edicta*
Constantini
& Lucinij
Imp. Enf.
lib. 10. ca. 5.

^cOrigen, ^dEusebius, and the
 Epistles of ^ePius, and
^eUrban) as after : began to
 accept & retaine the lands
 thus giuen, and to leaue
 them ouer to their succeſ-
 ſors for a perpetual Dow-
 ry of the Church. And this
 vpon experiēce was found
 to be ſo godly and worthy
 a courſe, that it not onely
 receiued the applauſe of
 all ſucceeding ages : But
 commendeth for euer vn-
 to vs their temperance, in
 deſiring no more then for
 inuaded: *Lib. 7. cap. 24.* ^e& ^fRead the note(^a)
 next afore.

D. present

present necessity, their zeal
in prouiding for posterity,
and their great wisdom,
(or rather , Propheticall
spirit) which fore-sawe so
long before hand that, deu-
otion though it were ~~now~~
at one time hot & feruent,
yet, at another it might be
cold enough : and there-
fore when time serued, they
would by this meanes pro-
uide that the Church for
euer, should haue of her
own, to maintaine her selfe
wi hall. Vpon this ensued
many godly prouisiōs for
endow.

endowment of Churches,
and for annexing their li-
vings so vnto them, as nei-
ther the variety of time, nor
the impiety of man (if it
were possible) should euer
haue diuorced them; as
appeareth by a multitude
of ancient Councils, Ca-
nons, Statutes, and decrees
of the ^s Church, ^h Emperours,

s Synod. Ro-
man. sub Sy-
macho. 103.

Episcoporu
circiter An.
Christ. 503.

totā contra
inuasores
Ecclesiā.

Concil. An-

reliaens. 4. Ann. 543. c. 19. & 34. Conc. Mel-
dens. ca. 5. Burch. lib. 11. cap. 16. Concil. Gan-
grens. cap. 8. Bux. lib. 11. cap. 20. Concil. Mogunt.
cap. 3. 6. 7. & plurima alia. ^h See the two edicts
of Constantine and Licinius Empp. Euseb. lib. 10.
cap. 5. And the lawes of Constant: Theodos: Inst:
Carol: Magn: and many other.

Dz and

¹ To passe ouer for-
raigne Prin-
ces, our
own in for-
mer times
haue almost
successiue-
ly confir-
med them, and ¹ Princes, to that pur-
pose. Therefore whilest
the world burned so with
that sacred fire of deuoti-
on, towards the aduance-
ment of the glory of God:
that euery man desired to

^k Si quis in
agro suo, aut
habet, aut
postulat ha-
bere diocē-
sini primum
& terras ei
deputet suf-
ficiēter, &
clericos: qui
ibidem sua

sanctifie his hand, in the
building of Churches, lest
such holy monuments for-
want of due maintenance,
should (in proces of time)
becom, either contēptible,
or vnprofitable. It was at
length ordained, in ^k Aurel.

officiis impleant, ut sacratissimis locis reuerentia con-
digna tribuatur. Aur. Conc. c. 23. in Conc. Tom. 2.
ubi nota quod diocesis accipitur pro libertate con-
dendi oratoria vel Ecclesias, itaq; in argumēto hu-
ius capituli oratorum exponitur.

Concil. 4. (An. 545.) cap. 33.

And¹ Concil. Valentin. (An. ¹Tom. Con-
855.) cap. 9. That, whose^{cil. 1.}

ever builded a Church, should
assigne unto it a * Plough-<sup>* Coloniam
vestitam.</sup>

land^s furnished for the main-
tenance of the Parson thereof.

By vertue of these Councils
(as I take it) were the Foun-
ders of Churches in France
first compelled to assure
Livings to those Churches.

And it was also provided
by the third Council of
^mTolledo in Spaine, that no^m Concil.
Bishop might consecrate<sup>Toles. 3^o
cap. 15.</sup>
any Church, till sufficient

D 3 main-

▪ Chrysost. maintenance (which ° Chry-
 hom 13. in *sofome* calleth the Dowry of
 Acta. the Bride) were assigned
 to it.

But because these were
 forraigne, and Prouinciall
 Councels, not Generall: they
 bound not our Countrey,
 otherwise then by doctrine
 and example. Therefore
 it was heere decreed after-
 ward, to the same effect in

° Syn. Lond. a ° Synod at London vnder
 ca. 16. An- Anselme Arch-bishop of Can-
 tiq. Britan. terbury, Anno Domini 1105.
 ca. 34. H. 1. 3.

And though the
 Lawes of our Church be-
 gan

gan then first (as farre as I
yet can finde) to constrain
our Country-men to giue
Endowments to the Churches
that they builded; yet
we were taught before (by
the Cuitome and Example
of our precedent Aunces-
tors, as well, as by our *du-
tie*, out of the *word of God*)
to do the same : as appea-
reth by many Presidents,
whereof I will onely al-
ledge one, (but aboue
others, that most famous)
of * *ETHELWULPHVS.* *Alias*
king of West-Saxony, who (in *Adulphus*
D4 the

the yeere of our Lord 855)
 as ^p Ingulphus Saxo, and ^q Si-
 Hist. Croil. meon Dunelmens. report,
 q Sim. Du- by the aduice and agree-
 melm. cita. ment of all his Bishops and
 Antiquit. Nobility: Gaue, not onely
 Brit. cap. 27 the tithe of the goods, but
 the tenth part of the Land
 through his Kingdome
 for ever, to God and the
 Churches, free from all secu-
 lar seruices, taxations, and
 impositions whatsoever:
 In which kind of religious
 magnificence, as our suc-
 ceeding Kings haue also
 abounded: so haue they
 from

^p Ingulph. in
 Hist. Croil.
 q Sim. Du-
 melm. cita.
 Antiquit.
 Brit. cap. 27
 " ^r Decusam
 mansionem
 ubi mini-
 mum sit.

from time to time, as well
 by Parliament Lawes, as
 by their Royall Charters,
 confirmed these and other
 the Rights of the Church,
 with many solemne vows
 and imprecations against
 all that should ever at-
 tempt to violate the same.
 Therefore if these things
 had not bin primarily due
 vnto God by the rule of his
 word; yet are they now
 His, and seperate from vs,
 by the voluntary gift and
 dedication of our ancient
 Kings and Predecessours:

As appea-
 reth in
 their seue-
 rall lawes,
 and name-
 ly 15 times
 in *Edw. 3.*
raigne.
 See the
Stat. of 25.
Edw. 1. in
Rastals A-
bridgment
tit. Confir-
mat. 3. And
Sen:entia
lata super
Chartas.
 And *Pupila*
la oculis par.
5. 6. 22.

^{10.} Neh. 10.
^{32.}

^{5.4.} Acts 5.4.

as was the *tribute* of a
third part of a shekell,
which *Nebemiah* and the
Jews, out of their free boun-
tie, couenanted ycerely to
giue ynto God for the ser-
uice of his house. For, as *Saint*
Peter * saith to *Ananias* ;
Whilst these things remai-
ned, they appertained vnto vs,
and were in our owne power :
but now, when wee haue
not onely vowed them, but
deliuered them ouer into
the hands and possession of
Almighty God (and that,
not for superstitious and
idle

idle orders, but meerly for
the maintenāce of his pub-
like diuine worship, & the
Ministers thereof (they are
not now arbitable, nor to
be retoked by vs, to the
detriment of the Church.)

6 Churches being erected Churches
and endowed: they and their li-
uings, were (as uings dedi-
I say) dedicated vnto God.
God. First, by the solemne
vowe and oblation of the
Founders: then by the so-
lemne act of the Bishoppe,
who to seperate these
things from secular & pro-
phane

phane employments, not
onely ratified the vow and
oblation of the Patron or
Founders : but *consecra*
ted also the Church it self:
vſing therein great deu-
tion, many blessings, prai-
ers, works of charity, and
ſome Ceremony, for ſan-
ctifying the ſame to diuine
vſes. Therefore alſo haue
the ancient^a Councils ad-
ded many fearefull *curſes*
againſt all ſuch as ſhould
either violate it, or the
Rights thereof.

^a See the 6.
Syn. Rom.
of 103 Bi-
ſhops (a-
boue 1000
yeers ſince)
wholly a-
gainſt vio.

lators of Churches & Church-rights. And ſee
many other to this purpoſe. *Burchar. lib. 11.*

This

This consecration, Master
 *Perkins calleth a Dedicat^a *Demonst.*
 tion, but confesseth it to *Problem.*
 haue beene in vse in this *tit. Tem-*
 manner, about the yeere *plum sect. 3.*
 of Christ 300. (which is
 within the time of the Pri-
 mitiue Church) onely he
 admitteth not, that it was
 then performed with *Cere-*
mony and the signe of the
Crosse; which heere I will
 not stand vppon, nor to
 shew the greater antiquity
 thereof, (though I thinke
 it may well bee prooued.)
 For *Athanasius* being in *In Epist. ad*
 those *Constant.*
Imp.

those daies accused by the
Arians, of ministring the
 Communion in a Church
 not consecrated, excused
 himselfe to haue done it
 vpon necessity. And ^a *Theo-*
^a *doret* reporteth, that *Con-*
^a *stantine* (then likewise) cō-
 manded, all those that were
 at the Council of *Tyrus*, should
 come to ^{*} *Ælia*: and that o-
 thers should be assembled from
 all parts, for ^{*} *Consecrati-*
 on of the Churches, builded
 by him. Which sheweth it
 to be so notorious and ge-
 nerall an vse at that time,
 and

^a *Histor.*
sua lib. 1. c.
30. & So-
zom. lib. 3.
cap. 25. Ni-
ceph. lib. 8.
cap. 50.

Hist. Triper.
li. 3. fol. 131

^{*} *Hierusa-*
lem.

^{*} *adipisc.*
i. consecra-
re.

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, euen those houses, hadde (as it seemeth) some consecration, for they were most commonly called

* Euseb. in
 orat. ad Lau-
 dib. Con-
 stant.

Ibidem.

led * *ædes sacra*, Holy houses, & haue left that name, (to this day) amongst vs, for our Churches, as a testimony of their sanctification, whereof I shal speake more anon. * *Eusebius* also saith : that *in* so much as the Holy houses and Temples of that time, were thus Dedicated and Consecrated vnto God, the vniuersall Lord of all: therefore they receiued his name, & were called in Greek *μενικα*. (in Lattin, *Dominica*) the Lords houses : Which name, saith he, was not imposed

sed vpon them by man: but by
himselfe onely, that is Lord of
all. Of this word ^{maxim} com-
meth the Saxon word Cy-
ric or Kyrk: and (by adding
a double aspiration to it)
our vsuall word Cbyrch or
Church, as it were to put vs
euer in mind, whose these
Houses are: namely, the
Lords houses: like that;
which IACOB dedicating
vnto GOD, called (Be-
thel:) that is, the house of *Gen. 28. 12.*
God.

But both Church and
Church-liuings were thus
E solemnly

solemnely deliuered into Gods possession; and therefore all ages, Councils and Fathers (that euer I yet haue met with) account them holy and inuiolable things. And here upon they are termed, *Patrimonium Christi*, *Dos Ecclesie*, *Dos sponse Christi*, and *Sacrata possessio*, or *Pradium sanctum*. For, Euery thing that a man doth separate vnto the Lord from the common use, whether it be man, or beast, or Land of his Inheritance, it is Holy to the

Chrys. hom.
18. in Act.
Concil. Mogunt. ca. 7.

Patrimonium Christi, *Dos Ecclesie*,

Dos sponse Christi, and

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sanctum. For, Euery thing

that a man doth separate vnto

the Lord from the common

use, whether it be man, or

beast, or Land of his In

heritance, it is Holy to

the

the Lord: *Leuit. 27. 28.* And in what sort I vnderstand the word *Holy*, I haue before declared,

7 As then the Law of *Holy* rights and *Nature*, primarily taught *Temples* how all Nations in the world to *respected* giue these things vnto God: *by* *Heathens.* so the very same Law, also taught them that it was sacrilege and impiety to pull them backe againe: yea, the very heathē, counted the things thus seuered vnto their gods: to be *Sancta & inuiolanda*. And Saint *Augustine* expoundeth, *San-*

E 2

Etum

Etum illud esse, quod violare nefas est. It is execrable wickednes, to violate that
Gen. 47. 22. that is holy. *Pharo* would not abridge the Priests of their diet, or land : no not in the great famin. The very Barbarous Nations of the world, euen by the instinct of nature, abhorred this impietic *Diodorus Siculus* noteth of the *Gaules*, that though they were a people, aboue all others most couetous of gold : yet hauing abundance thereof, scattered in all
 parts

*Biblioth.
 hist. lib. 5.*

parts of their Temples,
to the honour of their
gods: none was found so
wicked amongst them, as
to meddle with any of it.
I could alledge a multi-
tude of Heathen stories
to this purpose. But I
will not weave the wol-
len yeaine of the *Gentiles*,
into the fine linnen gar-
ments of the *Christians*; I
meane, I will not mingle
profane arguments, in a
discourse of Christian pie-
ty For the sheep that are of
the fold of Christ, are tied

E3 only

John 10. 3. onely to heare his voice,
and to follow that, which
if they doe not, they are
thereby knowne to bee
Goats, and not of his fold.

How feare- 8 The cause why Itou-
full a thing ched vppon this one hea-
it is to vio- then Example, is to aggra-
late the uate the manifold sins of
Church, vs Christians, in this point.
For if they that knew not
God, were so zealous of
the glory of their Idols:
how much more is it to
our condemnation, if wee
that know him, doe lesse re-
gard him? If it goe hard
with

with *Tyrus* and *Sydon* in the day of iudgement that sinned ignorantly; how much harder will it bee with *Corazin* and *Bethsaida* that sin presumptuously: Especially with *Capernaum* that despiseth her Lord God and Master, *Iesus Christ* himselfe? What is to despise him; if to robbe him of his honor, be not ^{to} despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, bee not to rob him? Therefore

E 4 when

when the children of *Israel* withheld their *tithes* & offerings from the *Leuites*, hee crieth out in *Malachy* 3.8. That *himselfe* was robbed and spoiled: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make *this* sin appeare the more monstrous, he conuinceth the offenders therein: not onely to bee violaters of his *Legall* ordinances, but euen of the very lawe of *Nature*, written in the heart of euery man. For, saith he,
will

Will any man spoile his gods ?
As if hee should say : Can
such a man bee found as
will, or dares commit that
sinne, that all the Nations
of the world, euen by the
instinct of nature, account
to bee so horrible and im-
pious ? *To spoile his gods :*
what his owne gods ? Some
were found, that now and
then aduentured to spoile
the gods of other Nati-
ons (yet not without pu-
nishment) but fewe or
none that I reade of (till
these latter daies) that
spoi-

spoiled their owne gods,
in apparent and *ouert* man-
ner, as the Lawyers terme
it. I count it not ouert and
apparant, when we doe as
Ananias and *Saphira* did:
pinch & detra& from God,
somewhat of that we vow-
ed to giue: Nor, when we
doe as the children of *Is-
rael* heere did; withhold
that which wee ought to
pay out of our own goods
(yet both these were hei-
nous sinners, and dread-
fully punished.) But I call
it ouert & apparant, when
we

we throw our selues into a more dangerous sinne, by inuading openly the deuotions of other men, and taking that from God and from his Church, (as *Atalia* did) which wee neuer gaue vnto it, euen the lands and liuings thereof: yea, the Churches themselues. 2. Chron. 24. vers. 7.

8 Doubtlesse we haue much to feare in this point: *Dauids* zeal for the house of God. For as it is a transcendent sinne; so *Dauid* labouring to match it with a transcendent punishment, bestoweth a whole Psalme, (*viz.* the

* This Psalme is alledged to this purpose by *Lucius* (who was martyred about *An. Chr. 355.*) in his epistle to the Bishops of *Gallia* and *Spaine*. *Tom. Concil. 1.*

the * 83.) in inueying particularly against these kind of sinners: such (expressly) as would take to themselves the houses of God in possession; for that onely is the very center of the Psalme, and therein do all the lines and proiections of the *Prophets* inuectiues, incurre. First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are *mur-*
muring

muring enemies, as grudging, and enuying at the prosperity of the Church: *Malicious* enemies: as hating, or hurting the service of God. *Proud* enemies, as *lifting vp their heads against God: ver. 2.* *Craftie* enemies; as imagining how to beguile the Church. *Conspiring* enemies; as taking *Counsell* together against Gods *secret ones* (as the Prophet calleth them) that is, Gods seruants & Ministers: *ver. 3.* And lastly, *Confederate* enemies: as cōbining them
selues

ſelues one by example of another, to perſeueren in their courſe of wronging and violating the Church: *verſ. 5.* Yet for all this, thoſe againſt whom the Prophet thus enueigheth, did not that they deſired. They diſcouered their malicious purpoſe by word of mouth, ſaying: *Let vs take to our ſelues the houſes of God in poſſeſſion.* But they onely ſaid it, they did it not. Their will was good, but their power failed. Our will and power haue both preuailed:

led: for wee haue got the
houses of God into our possession: His Churches, his
lands, his offerings, his ho-
ly rights. We haue gotten
them, and led them away
captiue, bound in cheines
of yron: that is, so conueied
and assured vnto vs, by
Deed, by Fine, by Act of
Parliament, as if they neuer
should returne again vnto
the Church. But heare what
Dauid saith to those of his
time. Mark how he praieth
for them. Marke what
strange and exquisite pu-
nishments

nishments he designeth to them: and that in as many severall sorts, as there are severall branches in this kind of sinne.

First, hee praieth, that God would deale with them, as hee did with the *Madianites: ver/.9.* That is, that as *Gedeon* by Trumpets and Lampes, strooke such a terrour in the night time, into the hearts of the *Madianites*, that the whole army fell into confusion, drew their swords one vpon another, were discomfited

sited, and 120 thousand of
them slaine. So that God
by his trumpets, the Prea-
chers of his word, by his
Lamps, which is, the light
of the Gospell, would con-
found in like manner, the
enemies and spoilers of
his Church, that sleepe
in the night of their sinne :
And that hee would make
them like *Oreb*, and *Zeb*,
like *Zeba* and *Salmana* :
verse 11. All which were
strangely ouerthrowne,
died violent deaths, and
being glorious Princes
F of

of their nations, became
like the filthy & lothsome
Dung of the earth: *vers. 10.*
And *Iudges 7. 25. and 8. 21.*

But doth the Prophet
stay here? no, he goeth on
with them: *O my God, saith*
he, make them like a wheele,
vers. 13. that is, wauering
and vnstable in their acti-
ons: so as they may neuer
bring their purposes to an
end. Yea, make them ab-
iect and contemptible, *like*
the chaffe that the wind scat-
tereth from the face of the
earth: vers. 13. Well, is hee

now

now satisfied? no. All this
doth but whet his spirits to
sharper imprecations. He
now desireth that the very
floodgates of Gods wrath
may be broken open vpon
them; and that the tempest
of his indignation may
rage at full against them:
now he crieth out to God
to consume them without
mercy, yea and that in two
terrible manners. One na-
turally, *As the fire burneth
up the wood.* The other mi-
raculously, *As the flame
consumeth the mountaines:*

F 2 vers.

*vers. 14. Persecute them euen
so, (saith hee) with thy tem-
pest, and make them afraid
with thy storme. Make their
faces asbamed, O Lord, it is
they may seeke thy name. Let
them be confounded and vex-
ed cuer more and more, let
them bee put to shame and pe-
rish: vers. 15, 16, 17. How
should the wit of man dis-
couer and prosecute a sin
in more vehement and hor-
rible manner? Or, what
shall make vs to abstaine
from such haughty sinnes?
if all this preuaile not.
Well*

Well, if to take the houses
of God *into possession*, bee
thus? take them that will
for mee.

9 You see how *Dauid* in The zeale
of our Sau.
our to the
house of
God.
And of the
parts of the
Temple.
this his sacred fury, was
admirably caried against
this sinne. Well therefore
might hee say: *The zeale
of thine house hath eaten me*

vp: Psal. 69. 9. Yet, he spake
it not of himselfe alone;
but in the person also of
our Sauour Iesus Christ;
who in prosecution of
Dauids zeale, did that in
this case; that hee neuer

did at any time else in all his life. In all other cases he shewed himselfe like the Pascall Lambe, that euery body did eat and deuoure at pleasure ; and like the sheepe that was dumbe before the shearer, euen when his very life was taken from him. But when he saw the golden fleece to be taken from the *house of God*: that is, when hee saw the Church his beloued *spouse*, depriued and spoiled of the honour, reuerence, dutie and ornament, that belonged

longed to her : Then, as *David* did, he groweth into a sacred fury; hee leaueth the mildnesse of the Pascall Lambe, and taketh vppon him the fiercenesse of the Lion of *Iuda*. Then he be-
ginneth to bestir him, and to lay about him. He whip-
peth out them that pro-
phaned it; driueth out their
sheep & their oxen, though
they were for the sacrifice;
and ouerthroweth the ta-
ble of the mony changers:

Iohn 2.14. He would by no *Mat. 21.12*
meanes indure such trum- *Mar. 11.17*
Luke 19.45

F 4 pery

trumpety to bee in his Fathers house, nor his Fathers house to ^{be} made an house of Merchandise; but, much lesse then, that merchandise should be made of his Fathers house it selfe. O fearefull and most inhumane sione, *horresco referens.*

But ere I depart from this place of Scripture; let me note one thing more out of it, for the greater reuerence of Churches: that although our Lord bee heer said, to haue cast these things

things out of the Temple;
yet, in truth, they were not
in the Temple it selfe, but
in the outward court or
yard thereof. For within
the inward parts of the
Temple, (namely, the
first, and second Taber-
nacles) did no man enter,
but the *Leuite Priests*: and *Num. 18. 5.*
of them also, none into the *Ebr. 9. 2, 3,*
second *Tabernacle*, but the *4, 5, &c.*
High Priest. Therefore,
although our Saviour
Christ, were a Priest for
euer after the order of *Mel-*
chisedeck: yet because hee
was

was not a Priest of Leuy: but of the Tribe of Juda (of which Tribe *Moses* spake nothing touching the Priesthood: *Heb. 7. 14.*) Itake it, that ^a he neuer came within these parts of the Temple: nor where the sacrifice was, but frequēd only ^b *Atrium* ^c *he obserued the rules thereof, and the quality of his Tribe.* ^d See the forme of the Temple in *Arias Montan: Antiquitat. Iudaic. lib. Ariel.* and in the *Geneua Bible, 1. King. cap. 6.* and marke well both it, and the notes vpon it; for I find them (about others) most agreeable to the Scriptures, and rely not vpon the figure of the Temple in *Adricomius*, without good examination; for I perceiue he hath misplaced some things therein.

populi

popul^s, the outward court
from the Temple. For into
this only, the^c people resor.^c See the
ted: to worship, pray, and note^(*)
heare the word of God ex- among the
pounded, not pressing fur- notes a-
ther towards the Temple: fore said.
and in the midst where-
of (the^d brazen stage which^{d 2. Chron.}
Salomon praied vpon) was 6. 13.
erected. Yet, this very
place, this court, or out-
ward yard, would not our
Saviour permit to be pro-
phaned; neither with mar-
ket matters, nor with car-
rying so much as a burthen
or

or vessell through it: *Mark*
 11.16: For though it were
 not so *Leuetically* holy, as
 the Temple: yet it was de-
 dicated to God, with the
 Temple: And taken often
 in the new Testament, for
 the Temple: as in the pla-
 ces before alledged: And
Acts 3.2,3. By which rea-
 son the very Church-yards
 themselves (being Dedi-
 cated with the Churches,
 and the principall soile
 thereof: as an old Statute
 witnesseth) seeme also to
 haue in them a certaine
 kind

*Stat. Ne
 Rectores
 prosternant
 arbores in
 Cimiterio.*

kind of *Sanctification*: and are not therefore to bee abused to secular and base employments: as not onely the Ancient Fathers, by the Canons of the Church: but the present Lawes of the Land, haue well provided for them,

10 But some will say, that the *sanctification* of the Temple was *Leuiticall*, and therefore abolished, and not to bee applied to our Churches. I answer, the Temple was sanctified More of that matter: and how farre the sanctification of the Temple is abolished: or remaineth to our Churches.

vnto

vnto three functions; which
also had three severall pla-
ces assigned to them. The
first, belonged to the Divine
presence, & had the custody
off Holiest types thereof; the
Oracle, the Arke, the Mercy-
seat, &c. and was therefore
called *Sanctum Sanctorum*,
or the Holiest of all. The se-
cond, was for ceremoniall
worship & attonement: name-
ly, by sacrifice, oblations,
and other Leviticall rites:
the place thereof being the
the Sanctuary, (wherein
were the Holy vessels) and
the

the Court of Priests, where in the Altar of burnt sacrifice did stand. The *third*, was for simple worshippers, prayer, and doctrine (without any pompe or ceremony:) and the place of this, was the *outward Court*, (called, * *Atrium populi*, and * *Salomon's porch*;) which therefore had in it no *Ceremoniall* implement at all.

* 1. Cbr. 4. 9.

& 6. 12.

* Acts 3. 1. 1

The *two* first of these functions, with the places belonging to them; were indeed particularly appropriate

priate to the Law. For, they were *Ceremoniall*, *Mysticall*, *Secret*, *Leuiticall*, *Judaicall*, and *Temporall*. *Ceremoniall*, as celebrated with much worldly pompe. *Mysticall*, as figuring some spirituall things. *Secret*, as either performed behinde the Veile or Curtaine : or else sequestred & remote from the people. *Leuiticall*, as committed only to the administration of that Tribe. *Judaicall*, as ordained onely for the saluation of that people. And *Temporall*, as
insti

instituted onely for a season, and not to continue. But the *Sanctification*, of the third *function*, and of the place thereto appointed, was directly contrary in all the points alledged to the former two. *First* (as I said before) it was for *simple worship, Praier, and Doctrine* which were there to be performed and deliuered in all *sinceritie*, without any *ceremony* or *ceremoniall* implement vsed therein. *Secondly*, there was no matter of *mystery* therein to be

G scene:

scene: but whatsoeuer was *mysticall* in the Law, or the Prophets, was there expounded. *Thirdly*, nothing there, was hidden or secret from the people, but acted wholly without the *Veile*, and publikely for euery man. *Fourthly*, it was not appropriate to the *Leuites*, but common alike to all the Tribes. *Fifthly*, not ordained for the *Jewes* particularly, but for all Nations in generall. And *lastly*, not to endure for a time, (as those other two of the Law)

Law) but to continue for ever: euen after the *Gentiles* were called as well as the *Jewes*: that is, during the time of the Gospell, as well as the Law. Therefore, saith God, by *Ishai* the Prophet, cap. 56. 7. *My house shall bee called an house of Praier, to all Nations.* Hee said not, an *House of Sacrifice to all Nations*: for the *Sacrifice* ended, before the calling of the *Gentiles*, and so they could haue no part thereof. Nor an *House of praier* for the *Jewes* onely,

G 2

for

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of praier to all Nations*, that is, *Iewes* and *Gentiles* indifferētly: which therefore, must haue relation to the times of the Gospel. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the Churches of the Gospel.

We read not therefore, that Christ reformed any thing in the other two functions of the *Temple*; for they

they were now, as at an end. But because this third function was for euer to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did marriage) to the originali sanctitie: And that the future world (which was the time of the Gospell) might better obserue it, then the precedent, and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written,* saith

G 3

he,

he, (as producing the record and wordes of the foundation) *My house shall bee called an house of praier to all people.* Hee saith, *My House*, as excluding all other, from hauing any property therein; for, God will bee Ioynt-tenant with no man. And it shall bee, *An house of praier for all people: that is, publike for euer; not priuate, nor appropriate to any; nor a denie of thees; that is, no place of Merchandise, or secular businesse, as Saint Ierome*

cx.

expoundeth it. It must not be an Impropriation; no man can, or may hold it in that kind.

The time also when our Sauour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & dones, that is, the things for the *Sacrifice*. As though, hee thereby taught vs, that when the *Sacrificall* function of the Temple was ended: yet the *sanctification* thereof, to bee an house

G 4

of

of prayer, for euer remained.

Saint *Paul*
maintai-
neth the re-
uerence of
the Church.

¶ This doctrine of our
Saviour, is continued vnto
vs by Saint *Paul*: who, see-
ing the *Corinthians* to pro-
fane the Church with ea-
ting and drinking in it :
though much good might
follow thereby, (being or-
derly done) as the encrea-
sing of amity, and the re-
liefe of the poore; yet be-
cause it was against the re-
uerence of the place : hee
not onely reproveth them
for it, demanding if they
had

had not houses to eat and
drinke in at home, but ska-
ring them also (by shewing
the daunger they were fal-
ling into) hee speaketh to
them as with admiration:

Despise ye the Church of God? 1 Cor. 11.

As if hee should say, is¹²

your religion now come

vnto that? or is that your

Religion, To despise the place

that God hath sanctified un-

to himselfe; by making it,

as Saint Ierome saith, *Tri-*

clineum epularum, a ban-Coment. in

queting house. God won-1. Cor. 11.

dered in Malachy, that

any

any should *spoil their gods.*
 And the holy Ghost heere
 wondereth, that *any should*
despise the materiall Church:
 for so Saint *Ierome* expoun-
 deth it. Thus both of them
 wonder at one & the same
 thing: that any man should
 be so irreligious, as to pro-
 fane the reuerence due vn-
 to God, and that that is
 his.

The zeale
 of some of
 the Fathers
 to the
 Church.
Serm. de
temp. tom.
 10.215

12 So precise therefore
 were the Ancient Fathers
 in this point, that, that
 meeke Saint of God, Saint
Augustine, would by no
 meanes

meanes endure that any
should vse clamors, or da-
cing within the vityes of the
Church. Yea, hee termeth
them, *Miserable and wret-
ched men that did it* And de-
nounceth against them,
that *If such came Christians
to the Church, they went Pa-
gans home.* But when the
Church it selfe came to be
abused! Oh, how Saint
Ambrose taketh it, euen a-
gainst the Emperour him-
selfe, great *Valentinian* that
required it for an *Arian*: O
(saith hee) *let him aske that*

is

*Ad Mar-
cellinam so-
rorem:
Epist. 33.*

is mine, my lands, my goods,
and whatsoeuer I possesse, I
will not deny them; yet are
they not mine, but belong to
the poore. Verum ea que di-
uina sunt, &c. saith hee, but
those things that are Gods,
are not subiect to the authori-
tie of the Emperour. If my
lands (I say) be desired, enter
them a Gods name; if my body,
I will carry it him; if hee will
haue mee to prison, yea, vnto
death, it please him well, I
will not defend my selfe with
multitude of people, neither
will I flie to the Altar, desi-
ring

ring my life; but with all my heart will die for the Altars.

And after, in speaking of the impious Souldiers: O *In fine eiusdem Epist.*
that God (saith hee) would turne their bands from violating the Church, and then let them turne all their weapons upon mee, and take their fill of my bloud. And many such excellent speeches he hath for the sanctity of the Church, and of the reuerence due vnto it, in his Oration, *De Basilicis tradendis.*

My purpose is to bee short; I will not therefore
now

now enter any further into the authorities of the Fathers: or meddle with the Councils and ancient Canons of the Church which abound so in this kind of zeale, and haue established it (against the *Eustathians*, *Messalians*, and *Fraticelli*,
 *heretikes: and all other the enemies thereof) with so many examples, admonitions, exhortations, precepts, threatnings, curses, and excommunications: as it requireth a booke alone to repeat them.

* Heretikes
 which con-
 temned
 Churches.

It

13 It seemeth a small Sacriledge
 thing to daunce in the Church-yard, or to eate
 and drinke in the Church. not to be
 suffered in
 the least
 things.

But *sanctification* (saith Ie-
 rome speaking on this mat-
 ter) *consisteth also euen in the* Comens. in
 2. Cor. 11.
 22. rom. 9.
small things. Therefore *Ecclesiasticus* aduise-
 th vs, that *Eccles. 25.*
we giue not the water passage, 27.

no not in a little. For he that
 oponeth the waters but a
 little, knoweth not how
 great a breach they will
 make at length. So is it to
 make an entrance into sin,
 or to breake the reuerence
 of

of holy things in trifles.

Therefore God punished severely the petty offenders in this kind : not *Corab* onely and his company , that inuaded the high function of the Priesthood : but euen him that gathered the stickes on the Sabbath day : *Numb.* 15.34. And poore *Vzzab* himselte (whom *Dauid* so much lamented) that did, as it were, but stay the *Arke* from shaking, (*2. Sam.* 6.6. and *1. Chron.* 13.9.) and yet died for it, because his hand was
not

not sanctified to that purpose.

14 I conclude this point with the saying of *Salomon*, *Pro. 20. 25.* (and let al men consider it:) *It is a snare for a man to deuoure that which is sanctified; and after the Vowes, to enquire.* An admonition to them that meddle with holy things. A Snare hath three properties. First, to catch suddenly, Secondly, to hold surely. Thirdly, to destroy certainly. So was *Uzza* taken ere hee was aware: hee did but touch the *Arke*, and presently hee was caught.

H King

King *Vzziah* did but meddle with the incense, and presently the *Leprosie* was on his face: 2.Chron.26.19. *Feroboam* did but stretch out his hand against the Prophet, and presently it withered; 1.King.13.4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Vzziah* languished in it all his life, and then died in it also. *Corah*, *Dathan*, and *Abiram*, were no sooner caught in this snare, but it held them so surely, as
when

when all *Israel* else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might heere take iust occasion to remember what hath happened to many in this Kingdom, that became vnfortunate after they medled with Churches, and Church-livings. But I will run into no particularities. Let those men, and those families, which are *vnfortunate* (as wee

H 2 terme

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been fettered in this snare.

And let the *Proprietaries* of Parsonages also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *stick-gatherer* was stoned, for so small a prophanation of the Sabbath; what shall they

they looke for, that by destroying the Churches, destroy also the Sabbath it selfe, (in a manner) as taking away the place appointed to the publike sanctification thereof. And if *Corah*, *Dathan* and *Abiram*, offended so hainously, in meddling with the things of the Leviticall Priesthood, though they imployed them to the service of God : what haue they to feare, that vsurpe the things of the Gospel, & peruert the wholly to their

H3

own

owne vse, from the seruice of God? Yea, that pollute his Churches and houses of prayer to seruile & base offices: leauing the Parishioners vncertainly prouided of diuine seruice, to the destruction both of the Priesthood it selfe, and of the seruice of God in generall.

A surmise
answered.

15 But they will comfort themselves with this: that though the Churches bee sanctified to some purpose, yet the sanctity thereof differeth from *Leuiticall sanctification*: and that God doth

doth not now kil any from
heauen, for prophaning
the things of the Gospel,
as he did then, for proph-
aning the things of the law.
I answer: The sanctity in
deed of the one, differeth
from the sanctity of the
other. For the *Leuiticall*
things were sanctified by
the hand of man, to be mat-
ter of Ceremony; but the
churches of the Gospel,
are sanctified by our Sau-
our himsele, to be houses
of prayer. Not that prayer
is to be vsed onely in these

H 4 places,

places but that these places are onely to be vsed for prayer. And wee must not presume that God sleepeth because hee punisheth not (now as he did of old) the cōtemners of his worship. For as the law consisted in visible & temporal things, so the punishments therein, were for the most part visible and temporal. But the Gospel concerneth things inuisible and eternall, and therefore the punishments assigned therein, are for the most part, inuisible & eternall.

16 They

16 They haue also ano- Another
surmise
answered.
ther comfort, and that is,
that though these things
were once Spirituall, now
they are made temporall
by the Lawes of *Dissolu-
tion*; and especially, by the
Stat. of 32. H. 8. cap. 7. It is
true that those Statutes ap-
ply diuers Law-terms vn-
to these things that pro-
perly belong to temporall
inheritances: and that the
Statute of 32. H. 8. hath
made them *demandable* by
originall Writs, & hath gi-
uen certain real actions, &
other

*Discre non
asero.*

other courses for recou-
ring & conueying of them
in Temporall Courts; be-
cause Lay-men could not
in former times haue sued
for things of this nature in
any Court of the Kingdom.
But this prooueth not the
things themselues to bee
therefore temporall, (no
more then that an English
man is a Frenchman; be-
cause he saileth in a French
bottome.) For vpon the
same reason; the Statute gi-
ueth also other actions for
recouering of *tithes* and
offerings

offerings withholden, &c.)
in the *Courts spiritual*. They
then that out of the one
part of the *Statute* wil haue
them temporall, are by the
other part inforced to con-
fesse them still Spirituall,
and so to make them like
a Centaure : *prolem bifora
mem*. It were very hard (in
my vnderstanding) to
ground a point of so great
consequence, vpon subtil-
tie of words, and ambigu-
ous implications, without
any expresse letter of Law
to that purpose, especially,
to

to make the Houses and offerings of God, *temporall* Inheritances. But I see it is a Law question in my Lord^a Dier, whether *tithes* be made Lay or Temporal by any words in those Statutes. And therefore I must leaue this point to my Masters of the Law, who haue the key of this knowledge onely in their owne custody. Yet I thinke I may bee so bold, as to say thus much out of their owne bookes, that a Statute, directly against the Law of God,

^aTerm. Pas.
An. 7. Edw.
6. Assise fol.
83. b.

^b Dolt. &
Stud. cap. 6.

God, is void. If then *Tithes*
 be things spirituall, and due
de iure diuino, as many great
 'Clarks, Doctors, Fathers, ' See *Aug.*
 some Councels, and (that *Ser. 219. de*
 euer honorable Iudge and *Temp. Ho-*
 Oracle of Law) my Lord *stiens.* and
Coke himsele in the second most Cano-
 part of his ^d Reports affirme *nists.*
 them to be: I canot see how *Council.*
 humane laws should make *Montisc. 2.*
 them *Temporal*. Of the same *cap. 50.*
 nature therfore that origi- *Council. Mo-*
 nally they were of, of the *gunt. cap.*
 same nature do I still hold *38. alias*
 them to cōtinue: for *manete* *10, &c.*
subiecto, manet cōsecratio, ma- ^d *Dismes*
net *fol. 45.*

net dedicatio. Time, Place,
and Persons, do not change
them, as I take it, in this
case. ^e Nabuchodonozor took
the holy vessels of the
Temple, hee caried them
(viz. an. 68) to Babylon, hee kept them
there all his life, and at last
left them to his sonne and
grandchildren: but all this
while, the vessels still re-
mained holy. Yea, though
they were comne into the
hands of those that were
gentem de-
volutum. Vltimus igitur speremus. Cyrum no-
strum Iacobum regem (qui sceptrum dissidentia,
compefcuit) restitutionis etiam munus aliquando
aggressorum.

not

not tied to the ceremonies
of the law, and at length
into the hands of them that
had them by a lawfull suc-
cession from their Fathers
and Grandfathers: yet as
soone as they beganne to
abuse them to prophane
vses; that very night *Bal-
shazzer* himselfe died for it,
the line of *Nabuchodonozor*
(that tooke them from the
Temple) was extinct, and
the Kingdome transla-
ted to another Nation:
Dan. 5. 2.

17 Happily also, *Lay*
Appro-

A third sur- *Appropriaties* comfort
mise answer- themselves, that they may
red. hold these things by exam-
ple of Colleges, Deanes
and Chapters, Bishops of
the land, and of diuers of
our late Kings & Princes.
Before I speake to this
point, I take it by protesta-
tion, that I haue no heart
to make an Apology for
it. For I wish that euery
man might drinke the wa-
ter of his owne well, eate
the milke of his own flock,
and liue by the fruit of his
owne vineyard. I meane,
that

that every member might attract no other nutriment, but that which is proper to it selfe. Yet are they greatly deceiued, that draw any iuce of encouragement from these examples. For all these are either the Seminaries of the Church, or the Husbandmen of the Church, or the Fathers and Nurses of the Church: all *de familia Ecclesie*, and consequently, belonging to the care of the Church, and ought therefore to be sustained by it : for

I Saint

Saint Paul saith : Hee that
 provideth not for his owne, and
 namely for them of his house-
 hold, he denieth the faith, and
 is worse then an Infidell :

*Al Church 1. Tim. 5. 8. * Therefore be-
 reuenues fore the Statutes of *sup-*
 were at first *pression of Abbies*, those that
 paid to Bi- *were not meere* Ecclesi-
 shops, and *asticall persons*, yet if they
 by them *were mixt*, or had ecclesia-
 distributed *sticall iurisdiction*, they
 to the *might by the Lawes of the*
 Priests, *Land, participate Ecclesia-*
 poore, &c. *fourth*
 after the Bi- *part of all tithes. Per Concil. Aurelian. Mogunt.*
 shops were *Tribur. Hanet: &c. Es per Conc. Tarracon. the*
 to haue a *third part.*

sticall

ſicall livings, and *Tithes* ^{*Plowd. in*}
 particularly. And this ſeemeth to take some ground ^{*Quare imp-*}
 out of the word of God. ^{*per Grend.*}
 For the prouinciall *Leuites* ^{*L. Coke Re-*}
 (as I may terme them) ^{*port. part. 5.*}
 whom *David* ſeuered from ^{*fol. 15.*}
 the Temple, and placed ^{*1. Chr. 26.*}
 abroad in the countrey to ^{*30. & 32.*}
 be Rulers of the people, in
matters pertaining to God,
and the Kings buſineſſe, (that
 is, *Spiritually and Temporal-*
ly:) had their portions of
tithes notwithstanding, as
 well as the other *Leuites*
 that miniſtred in the Temple.

*b See Plowden in
Quar. Imp.
per Gren-
den. Et Lo.
Coke de In-
re Regis
Eccles. part
3.*

ple. Now, that the King is
b Persona mixta, endowed
aswell with Ecclesiasticall
authority, as with tempo-
rall: is not only a solid po-
sition of the common Law
of the Land, but confirmed
vnto vs by the continuall
practise of our ancient
Kings, euer since, and be-
fore the Conquest, euen in
hottest times of popish
feruency. For this cause at
their coronations, they are
not onely crowned with
the Diadem of the King-
dome, and girt with the
sword.

sword of Iustice, to signifie
 their Temporal authority,
 but are anointed also with
 the oile of Priesthood, and
 clothed, *Stola Sacerdotali*,^c *Reges sa-*
 and veste^d *Dalmatica*, to de-^{cro oleo un-}
 monstrate this their Ecclesi-^{cti, sunt}
 asticall iurisdiction, where^{spiritualis}
 by the King is said in the^{iurisdic-}
 Law to be *Supremus Ordi-*^{onis capa-}
narius, and in regard there-^{ces 33, Ed.}
 of, amongst other Eccle-^{3. tit. Aide}
^{de Roy 103.}
^{Ex Dom.}
^{Coke Repor.}
^{part. 5.}

^d *Dalmatia est vestis, qua modo utuntur om-*
nes diaconi ex consuetudine in solennitatibus. ut
70. distin. de ieiunio. Antiquitus tamen, sine con-
cessione Pape, nec Episcopis, nec Diaconis licebat
ut i hac veste. Distinct. 23. cap. Omnes filii,
Præm.

122 *Edw. 3.* *lib. Assis.* *plac. 75.* *L. Coke par.* *5. fol. 15. 2.* *As Ingle-*
wood, &c. *ut patet an.* *18. Edw. 1.* *inter petiti-*
ones coram *dño Rege* *ad Parlia-*
mentum.

sisticall rights, and prerogatives belonging vnto him, is to haue al the *Tithes* (through the Kingdome) in places that are out of any Parish, for some such there be, and namely, diuers *Forrests*. But for all this : O ! that his Maiestie would bee pleased to remember *Syon* in this point.

18 I grow too tedious, yet before I close vp this discourse, let mee say one thing more to the *Apropri-* *etaries* of Churches, that happily, they hitherto haue

haue not dreamed of. And that is, that by hauing these Parsonages, they are charged with Cure of soules, and make themselues subiect to the burthen that lieth so heavily vpon the head of euery Minister: to see the seruice of God performed, the people instructed, and the poore relieved. For to these three ends and the maintenance of Ministers, were Parsonages instituted, as not onely the Canons of the Church, but the bookes of the Law,
and

and particularly the Statutes of 15.R.2.cap.6. And 4.H.4.ca.12.doe manifestly testifie. And no man may haue them but to these purposes, neither were they otherwise in the hands of Monasticall persons, nor otherwise giuen to the king by the statute of dissoluti-

on, then in as large and ample manner, as the gouernors
 See the extent of these words

in L. Coke, part. 2. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H 8. and the word (*tithes*) there seemeth to be meant of *tithes* belonging to the bodies of the Monasteries; not of Parsonage *tithes*. *ideo quare* how the King had them before the Statute of 31. Regni sui.

of

of these Religious houses had them, nor by him conueied otherwise to the subiects. For, *Nemo potest plus iuris in aliam transferre, quam ipse habet*; No man may grant a greater right vnto another, then kee hath himselfe. And therefore, goe where they will, *transeunt cum onere*, they carry their charge with them. Vpon these reasons *Proprietaries* are still saide to bee ^b Par- ^b *Parson im-* persons of their Churches, ^{personae.} and vppon the matter, are as the Incumbents there.

« For the monastical persons and Prioreſſes themſelves that could not performe the diuine ſer- uice, were notwithstanding the Incumbents of their Churches: and lay Appropriaries claiming vnder their right, ought alſo to bee ſubiect to the ſame burthens. ^d There is yet no expreſſe law made to take away the Biſhops iuriſdictions ouer Churches appropriate, (that I can finde.) Ideo quære how it extendeth.

ſhewed,

shewed, that the Incumbencie is a * spirituall function, and ought not to be conferred vppon any but spirituall persons, and such as may themselves doe the diuine Seruice, and minister the Sacraments. Therefore, *Dier*, L. Chiefe Iustice of the Common Pleas, there said, that *it was an horrible thing*, when these Appropriations were made to Prioressees and houses of Nunnes, because that (although they were religious persons, yet they could not

* See *Dier*

Trin. 26.

H.8. fol. 58.

pl. 8.

not minister the Sacraments and diuine Seruice. Implying by this speech of his, that it was much more *horrible* for Lay-men to hold them, that neither could doe these holy rites, nor were so much as spirituall persons to giue them colour for holding of spirituall things. Therefore Seriant *Rastal*, also termeth it a *Wicked thing*, complaining (in his time) that it continued so long, to the *Hinderance* (he saith) of learning, the *imponerishing* of the *Minis*

*Termes
of the Law
in verbo
Appropriation.

Ministry, and to the infamy of
the Gospel, and professors
thereof.

My Lord Coke also in the ^{Benetque}
second part of his Reports, <sup>de Trin.
chessers</sup>
saith, that it is recorded in ^{case, fol. 44}
History, that there were ^{b.}
(amongst other) two grie-
vous persecutions, the
one, vnder *Dioclesian*; the
other vnder *Julian*, named
the Apostata: for it is recor-
ded, that the one of them ^{a. Diocles.}
intending to haue rooted ^{vide Euseb.}
out all the Professors and ^{hist. eccles.}
Preachers of the word of ^{lib. 7. cap. 3.}
God, *Occidit omnes Presby.* <sup>Niceph. l. 7.
cap. 3.</sup>

teros. But this notwithstanding, Religion flourished -
 for *Sanguis Martyrum est semen Ecclesie*: The bloud of
 the Martyrs is the seed of the
 Church; and this was a cruel
 and grievous persecution:
 but the persecution vnder
 the^b other, was more grie-
 uous and dangerous, *Quia*
 (as the History saith) *ipse*
occidit presbyterium. He de-
 stroied the very order of Priest-
 hood. For hee robbed the
 Church, and spoiled spiri-
 tuall persons of their reue-
 nues, and tooke all things
 from

^b Iuli. vide
 Theod. hist.
 lib. 3. cap. 6.
 & Niceph.
 lib. 10. cap. 5

from them whereof they
should liue. And vpon this,
in short time, insued great
ignorance of true religion,
and the seruice of God, and
thereby great decay of
Christian profession. For
none wil apply themselues
or their sons, or any other
that they haue in charge,
to the study of Diuinitie;
when after long and pain-
full study, they shall haue
nothing whereupon to
liue. Thus farre my Lord
Coke.

I alledge these Legall
author

authorities, and leaue Diuinity, because the *Appropriaries* of Parsonages (which shield themselves vnder the target of the Law) may see the opinion of the great Lawyers of our owne time and Religion, and what the bookes of the Lawe haue of this matter, to the end, that we should not hang our consciences vpon so dangerous a pinne, nor put too great confidence in the equity of Lawes, which we daily see, are full of imperfections.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore *Proprietary*, that dying, thinketh of no other account, but of that touching his *Lay vocation*, and then comming before the iudgment seate of Almighty God, must answer also for this *spirituall function*. First ^{It is said} why he medled with it, not ^{in my L.} ^{Dier in the} case of a common person, that the service or a cure is a spirituall administration, and cannot be leased, and that the service is not issuing out of the personage, but annext vnto the person.

36.H.8.fol.58.b.pla.8.

Kbeing

being called vnto it. Then, why (▪ medling with it) he did not the duety that belonged vnto it, in seeing the Church carefully serued, the Minister thereof sufficientlie mainetained, and the poore of the Parish faithfully releued. This I say, is the vse whereto Parsonages were giuen, and of this vse wee had notice before of resteth still vpon the Parson himselfe, and the surpluse of the profits belongeth to the poore, as appeareth by the whole body of Fathers, Doctors, Counsels, &c.

WE

we purchased them : and therefore ; (not onely by the lawes of God and the Church , but by the Lawe of the Land, and the rules of the Chancery , at this day obserued in other cases) wee ought onely to hold them to this vse, and no other.

19 It is not then a work of bounty and beneuolence to restore these appropriations to the Church, but of duety and necessity so to doe. It is a worke of duty to giue that

That it is not beneuolence but duety to restore Church-lands.

Ad Mace-
donium
Epist. 54.
rom. 2.

unto God that is Gods, Mar.
22.2. And it is a worke of
necessity towards the ob-
taining remission of these
sines. For Saint *Augustine*
saith, *Non remittetur pecca-*
tum, nisi restituatur ablatum
cum restitui potest: The sinne
shall not be forgiven, without
restoring of that which is taken
away, if it may be restored.

It is duety, iustice, and
necessity, to giue them
backe unto God. For if *Ju-*
das (who was the first pre-
sident of this sinne) were a
Iob. 12.6. thiefe, as the Holy Ghost

ters

termeth him, for imbeasting
that which was committed
vnto him for the
maintenance of Christ and
his Disciples, that is of the
Church: by the same rea-
son, must it also be the eue-
ry to withhold these things
which were giuen for the
maintenāce of the Church
and Ministers of Christ.
And herein it is a degree a-
boue that sinne of *Iudas*, as
robbery is aboue theft: for
Iudas onely detained the
money (deliuered vnto
him) closely and secretly;

K 3 but

but wee and our fathers,
haue inuaded Church-li-
uings, and taken them
(as it were by assault) euen
from the sacred body and
person of the Church.

It is a great sinne to
steale from our Neigh-
bour; much greater (euen
sacriledge) to steale from
God. If it were so hainous
a fact in *Ananias* to with-
holde part of his owne
goods, which he preten-
ded hee would giue vnto
God, how much more is
it in vs, presumptuously
to

to reave that from God,
that others haue alrea-
die dedicated and deli-
uered vnto him. *Salo-Pro. 28. 24.*
mon faith; *Hee that rob-*
beth his Father and his Mo-
ther, and saith, it is no
sinne, is the companion of
[a murtherer, or] him that
destroietb. But he that pur-
loineth the things of God,
robbeth his Father, and he
that purloineth the things
of the Church, robbeth
his mother. And therefore
that man is a companion
of the destroyer.

K 4

The

• *Synod. 5.* The fathers, the Do-
Rom. 218. ctors, many great Coun-
Episcop. cels, and ancient Lawes of
An 507. the Church, command,
Corc. Val. that thing taken from the
An. 855. Church, should be resto-
ca. 9. red. And the Church by
Con. Rom. her Preachers and Mini-
100. Episc. sters continually entrea-
Anno 1063 teth, vrgeth, and requireth
Conc. Rom. all men to doe it. They
5. Anno therefore that doe it not,
1078. they
Conc. Pa. A strange change: the *Is-*
lent. An. raelites gaue their owne goods so abundant-
1288. Conc. ly to the service of God, that *Moses* was
Oxon. Ge. forced to restraine them by proclamation:
ne. Ang. *Exod. 36. 5.* but now nothing can moue vs
Anno 1222. to giue God that which is his already.

they

they refuse to heare the Church: And then our Saviour Christ, by his owne mouth, denounceth them ^b to bee as Heathens and ^b Publicans, that is, excom- ^b *Qui sub. nomine fide-
lium, agunt
opera i-fide-
lium. Hie-
ron. ibid.* municate and prophane persons. *If he refuseth* (saith our Saviour) *to heare the Church also, let him be unto thee as a heathen man, and a publican.* Mat. 18. 17.

It is a fearefull thing ^c We think the Church doth not command it till we make a parliament law for it, but the law is made already by Christ himselſe,

heare

heare Christ himfelfe.
Christ hath giuen vs a per-
petuall Lawe and Com-
mandement , touching
things belonging to God :
*That wee should giue them to
God.* If we breake this Law,
we breake a greater Lawe
then that of the *Medes* and
**Dan. 6. 15.* the *Persians* : and there-
fore marke what the holy
Ghost concludeth vpon
vs ; *Euery person that shall
not heare this Prophet
(Christ Iesus) shall bee de-
stroied out of the people. Act,*
3. 23.

20 To

20 To conclude then, as The con-
the *Philistims* made haſt to cluſion.
ſend home the^b Arke of b 1. Sa. 5. 11
God ; and the *Ægyptians*
to ridde themſelues of the
‘people of God : ſo let vs ‘Ex. 12. 31
ply our ſelues to render
vnto God his Lands and
Poſſeſſions with all ſpeed.
Otherwiſe , as he ſtrucke
the *Philistims* with *Emrods*
ſecretly , and the *Ægypti-*
ans with manifold ſcour-
ges openly ; ſo onely him-
ſelfe knoweth , what hee
hath determined againſt
vs.

And

And thus I end, with
 the saying of the blessed
 Saint Cyprian, *Nec tene-*
Cypr. Ser. 5. ri iam, nec amari Patri-
de laps. in monium debet, quo quis &
fine. deceptus, & victus est. Wee
 must now neither hold that
 Patrimony, or living, (no)
 nor so much as take pleasure
 therein, whereby a man is
 entrapped and brought to de-
 struction. And with that
 other of the noble Saint
 Augustine; With what face
 canst thou expect an inhe-
 ritage from Christ in Hea-
 ven,

*Lib. de Her.
 cit. per Isid.*

uen, that defraudest Christ in
thy inheritance heere on
Earth? Therefore

Giue vnto *Cesar* the things that
are *Cesars*, and vnto God the *Mar. 12. 17*
things that are Gods.



 An Epilogue.

Pardon mee good Reader, though I haue neither satisfied thee, nor my selfe, in this little discourse. It is hard to bring a great vessel into a small creeke, an argument of many heads and branches, of much weight, variety and difficulty, into a few pages. It may bee thou thinkest the volume bigge enough for the successe
that

10. ult.
vers. 3.

that Bookes of this nature are
like to haue. I reiect not thy
iudgement, yet would I not
haue others thereby discoura-
ged from pursuing this cause:
for though Peter fished all
night and got nothing, yet hee
made a great draught unlook-
ed for) in the morning. Hee
that directed that net, giue a
blessing to all our labours. For
my owne part (if I catch but
one fish) I shall thinke mine
well bestowed. Howsoeuer, it
shall content me, and I thanke
God for it, that he hath girded
mee with so much strength as

to

to strike one stroke (though a
weake one) in his battell, and
to cast one stone (though a
small one) against the aduer-
saries of his Church.

Some will say, I haue vsed
to much salt and vineger in
this discourse; and that I haue
bent the great Artillery of
Gods iudgements and threat-
nings, upon a piece of too
light importance. I would the
consciencs of men were such,
as oyle and butter might sup-
ply them. But I see they are for
the most part ouergrowne
with so hard a carnosity, as

it requireth strong and potent
 corasives to make an entrance
 into them. A Preacher may
 shake them now and then with
 Act. 24. 26. a Sermon, as Paul did Felix:
 but when the thunder and
 lightning are ceased, they are
 (like Pharaoh) still where
 they were. Yea some have con-
 2 Tim. 4. 21 scientias cauteriatis, as the
 Apostle termeth them, consci-
 ences scared with an hot
 iron: so stupified, that dead
 Lazarus may be raised, be-
 fore they can bee moued. But
 God knoweth the heart of
 man, and bringeth water out
 of

of the hard rocke ; there-
fore though I haue spoken
this (as being iealous of the
cause,) yet in charity I will
hope better euen of the har-
dest of them. Onely let no
man thinke it a light sinne,
to keepe open the passage
whereby the wilde bore (of ^{Psal. 80.}
Barbarisme) enters the _{13.}
Lords vineyard, and where-
by God is deprived of the ho- ^{Psal. 96.}
nour due to his name.

Now at the parting , it
may be thou desirest to know
what successe this my labour
bad with the Gentleman to

L 2 whom

August 16.
1613.

whom I sent 1^o. In truth nei-
ther that I desired, nor that
which I promised vnto my
selfe. For (so it pleased God)
that euen the very day, the
messenger brought it into
Nortolke, the party died.
Otherwise I well hoped, not to
haue shot this arrow in vaine.
But because it then missed the
marke at which it was sent,
(and many thought not fit to
loose it;) I haue now let it flie
again at randome with some
notes and alterations, as the
difference betweene priuate
and publike things requireth:
but

but still desiring that I might
further haue shewed my mind
in many passages hereof, (and
particularly touching tithes
in quoto, and such Parsona-
ges as haue Vicarages well en-
dowed) which without ma-
king it almost a new worke, I
could not doe; and therefore
resting upon thy curious in-
terpretation, I leaue it to
thee, (for this time)
as it is.

Ω

L 3 A SER.

A SERMON OF S^r. Augustines touching rendring of Tithes.

The occasion of this Sermon or Homily, was ministred vnto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Haruest. The Scripture that he fitteth vnto it, is the 18. of Luke. Where the Pharisee boasteth of his precise iustice in payment of Tithes. It is the 219. Sermon de Tempore: extant in the tenth Tome of his works, and there entituled:

De reddendis decimis.

BY the mercy of
Christ (most beloued
brethren:) the daies
are now at hand, wherein
we

we are to reape the fruits
of the earth: and therefore
giuing thanks to God that
bestoweth them, let vs bee
mindfull to offer, or rather
to render backe vnto him
the tithes thereof. For God, *Deeret 16.*
that vouchsafeth to giue *Qua. 1. cap.*
vs the whole, vouchsa- *Dacima.*
feth also to require backe *Where you*
again the tenth, not for *may see a*
his owne, but for our be- *great part*
nefit doubtlesse. For so *of this Ser-*
hath hee promised by his *mon cited*
Prophet, saying: * *for Augu-*
stines.
Bring Mala. 3. 10.
all the Tithe into my Barnes,
that there may bee meate in

my house ; and trie mee, saith
the Lord, in this point, if I open
not the windowes of heauen
vnto you, and giue you fruit
without measure. Lo, wee
haue proued how Tithes
are more profitable vnto
vs, then to God. O foolish
men ! What hurt doth God
command, that he should
not deserue to bee heard ?
For he saith thus : *The first
fruits of thy treshing floore,
and of thy Wine-presse thou
shalt not delay to offer vnto
mee. If it be a sinne, to delay
the giuing : how much
worse*

*Erod. 23.
39.*

worse is it, not to giue at
all? And againe, he saith, <sup>16 Qua. 1.
ca. decima.</sup>
Honour thy Lord thy God ^{Prou. 3.9.}
*with thy iust labours, and of-
fer vnto him of the fruits of
thy righteousness, that thy
barnes may bee filled with
wheat, and thy presses abound
with wine. Thou doest not
this, for Gods mercy, that
by and by shalt receiue it
againe with manifold in-
crease. Perhaps thou wilt
aske, who shall haue profit
by that, which God recei-
ueth, to giue presently
backe againe? And also
thou*

thou wilt aske, who shall haue profit by that which is giuen to the poore? If thou belecuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a *tribute* due vnto the *needy scules*. Giue therefore this *tribute* vnto the *poore*, offer this sacrifice vnto the *Priests*. If thou hast no *Tithes* of earthly fruits: yet whatsoeuer the Husbandman hath, whatsoeuer Art sustaineth thee, it is Gods,
and

and he requires *Tithe*, out of whatsoeuer thou liuest by: whether it be Warfare, or Traffike, or any other Trade, giue him the *tithe*. Some things we must pay for the ground we liue on, and something for the vse of our life it selfe. Yeeld it therefore vnto him (*Oman*) in regard of that which thou possessest: yeeld it (I say) vnto him, because he hath giuen thee thy birth: for thus saith the Lord: *Eue-* Exo. 30.12
ry man shall giue the redemption of his soule, & there shal not be

bee amongst them any diseases
or mishaps. Behold, thou
hast in the holy Scriptures
the *cautions* of the Lord,
vpon which hee hath pro-
mised thee, that if thou
giue him thy *Tith*, thou
shalt not onely receiue a-
boundance of fruites, but
health also of body. Thy
barnes (saith he) shall be fil-
led with wheate, and thy *pres-*
ses shall abound with wine,
and there shall bee in them,
neither diseases nor mishaps.
Seeing then, by pay ment
of *Tithes*, thou maiest gaine

Pro. 3. 10.

to thy selfe , both earthly
and heauenly rewards :
why doest thou defraude
thy selfe of both these bles-
sings together ? Heare
therefore, (*O thou zeale-lesse* 16. Qua. 14
mortality) Thou knowest, ca. Decima.
that all things that thou
vest are the Lords , and
canst thou finde in thy
heart, to lend him (that
made all things) nothing
backe of his owne ? The
Lord God needeth not any
thing , neither demandeth
he a reward of thee , but
honour; he vrgeth thee not

to

to render any thing that is
thine, and not his. It plea-
seth him to require the *first*
fruits, and the *Tithes* of thy
goods, & canst thou denie
them, (*O covetous wretch?*)
What wouldst thou doe, if
he tooke all the *nine* parts
to himselfe, and left thee
the *tenth* onely? And this in
trueth hee doth, when by
with-holding his blessing
of raine, the drought ma-
keth thy thirsty Haruest
to wither away: and when
thy fruit, and thy vine-
yard, are stricken with
haile

haile, or blasted with frost,
where now is the plenty
that thou so couetously
didst reckon vpon? The
nine parts are taken from
thee, because thou wouldst
not giue him the *Tenth*.
That remaines onely, that
thou refusest to giue,
though the Lord required
it. For this is a most iust
course, that the Lord hold
deth, *If thou wilt not giue him* 16. *Qua. 10.*
the tenth, he will turne thee to ca. *decima.*
the tenth. For it is written,
saith the Lord, *Insomuch*
as the Tishe of your ground,
the

*the first fruits of your Land;
are with you : I haue seene it,
but you thought to deceiue me:
hauocke and spoile shall bee in
your Treasurie , and in your
houses. Thus thou shalt
giue that to the vnmerci-
full Souldier , which thou
wouldest not giue to the
Priest.*

Mal. 3. 10. The Lord almighty also
saith : Turne vnto me, that I
may open vnto you the window
dowes of Heauen , and that I
may poure downe my blessing
vpon you ; and I will not de-
stroy the fruit of your Land;
neiz

neither shall the vines of your
field [or the trees of your
orchards] wither away, [or
be blasted.] and all nations
shall say; that you are a bleſ-
ſed people. God is alwaies
ready to giue his bleſ-
ſings. But the peruerſeneſſe
of man alwaies hindreth
him. For he would haue
God giue him all things,
and he will offer vnto God
nothing, of that whereof
himſelfe ſeemeth to bee
the owner. * What if God.

This place
is cited as

out of *Auguſtine Conf. Triburiſ. ca. 13. An. 893*
& before that in *concil. Mogunt. pri. c. 8 An. 874.*

ed

M

ſhould

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou weariest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the *sitbe*, or *tench* part. Yet because Almighty God doth mercifully feede vs, hee
be-

bestoweth vpon the labourer a most liberall reward for his paines , and reseruing onely the *Tenth* part vnto himselfe , hath forgien vs all the rest.

Ingratefull and perfidious deceiuer , I speake to thee in the word of the Lord. Behold the yeere is now ended ; giue vnto the Lord (that giueth the raine) his reward. Redeeme thy selfe , O Man, whilest thou liuest. Redeeme thou thy selfe whilst thou maiest. Redeeme thy

M 2

selfe .

selfe. (I say) whilest thou
hast wherewith in thy
hands. Redeeme thy selfe,
lest if greedy death pre-
uent thee, thou then lose
both life and reward toge-
ther. Thou hast no reason,
to commit this matter o-
uer to thy wife, who happi-
ly will haue another hus-
band. Neither hast thou
(O woman) any reason to
leaue this to thy husband,
for his minde is on ano-
ther wife. It is in vaine, to
tie thy Parents, or thy kinf-
folke, to haue care hereof.

no

no man after thy death,
surely shall redeeme thee,
because in thy life, thou
wouldest not redeeme thy
selfe. Now then, cast the
burthen of *couetousnesse*
from thy shoulders, despise
that cruell Lady, who pres-
sing thee downe with her
intollerable yoake, suffe-
reth thee not to receiue the
yoake of Christ. For as the
yoake of *couetousnesse*, pres-
seth men downe vnto hell,
so the yoake of Christ rai-
seth men vp vnto heauen.

16: Qua 1.

For *tithes* are required as a *ca. decima.*

M 3 debt,

debt, and hee that will not giue them, inuaderh an other mans goods. And let him locke to it, for how many men soeuer die for hunger in the place where he liueth (not paying his *tithes*) of the murdering of so many men, shall he appeare guilty before the tribunall seate of the eternal Iudge, because he kept that backe to his owne vse, that was committed to him by the Lord for the *Poore*.

He therefore that either
desi-

v

desireth to gaine a reward,
or to * obtaine a remission ^{*Promereri.}
of his sins, let him pay his
tithe, and bee carefull to
giue almes to the *poore*, out
of the other nine parts: but
so notwithstanding, that
whatsoever remaineth o-
uer and aboue moderate
diet, and conuenient ap-
parrell, bee not bestowed
in riot and carnall pleas-
ure, but laied vp in the
treasurie of Heauen, by
way of *Almes* to the *poore*.
For whatsoever God hath
giuen vs more then wee

M4 haue

haue neede of, he hath not
giuen it vnto vs particular-
ly, but hath committed it
ouer vnto vs to bee distri-
buted vnto others: which
if wee dispose not accor-
dingly, wee spoile and rob
them thereof. *Thus farre S.
Augustine.*

E*Rasmus* in a generall
censure of these Ser-
mons *de Tempore*, noteth
many of them not to bee
Saint *Augustines*: so also
doth Master *Perkins*, and
diuers other learned men,
who

who having examined
 them all particularly,
 and with great aduise-
 ment, reiecting those that
 appeared to bee adulterat
 or suspected, admit this
 notwithstanding as vn-
 doubted. And although
Bellarmino seemeth to
 make a little question of
 it, yet hee concludeth it
 to bee, without doubt,
 an excellent worke: and
 either * Saint *Augustines*
 owne, or some other an-
 cient Fathers. But hee
 saith, that many things
 are

** Forte non
 est Augusti-
 niste sermo
 tamen insig-
 nis est sine
 dubio & an-
 tiqui alicu-
 ius "auctoris,
 nam inde
 tanquam ex
 Augustino
 multa sunt
 adscripta in
 Decret. 16.
 q. 1.
 Bellarm. lib.
 de clericis
 cap. 25.*

are cited out of it as out of *Augustine in Decret. 16. q. 1.* And to cleare the matter further, I finde that some parts heereof are al-
leadged vnder the name of *Augustine, in Concil. Triburiens.* (which was in the yeere of our Lord 895) *cap. 13.* And twenty yeere before that also, in *Concil. Moguntin. 1. cap. 8.* So that Antiquitie it selfe, and diuers Councels, accept it for *Augustines.*

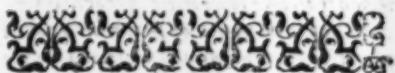
I will not recite a great discourse to the effect of
this

this Sermon amongst the
 workes of *Augustine* in the
 Treatise *De rectitudine
 Christiane religionis*; because
Erasmus iudgeth that
 Treatise not to bee *Au-
 gustines*. Yet seemeth it
 likewise to be some excel-
 lent mans, and of great
 antiquity. But if thou
 wouldst heare more what
Augustine saith vnto thee
 of this matter, take this
 for a farewell; *Maiores no- Homil. 48.
 stri ideo copijs omnibus a- ex lib. 50.
 bundabant, quia Deo decio Ham. com- 10.*

mus

mus dabant, & Caesari cen-
sum reddebant: modo autem
quia descessit deuotio Dei, ac-
cessit indictio fisci. Nolui-
mus partiri cum Deo deci-
mas, modo autem totum
tollitur. Hoc tollit fis-
cus, quod non ac-
cipit Chri-
stus.





An Appendix by the Author.

I Have beene often solicited within these
 two yeeres, both to reimprint this little
 Treatise, and also to publish a greater
 worke much of the same Argument.
 Some especiall reasons haue made mee un-
 willing to doe either. Not that I doe, aut
 clypeum abijcere, aut causam deferere:
 But I finde my arm too feeble for so great
 an attempt: and in matters of such weight
 and consequence, a better opportunity is to
 be expected, then is yet afforded. I desire
 therefore not to be hastned herein, though
 hee that published my Booke in Scotland
 (out of his zeale to the cause) taketh that
 for one of his Motiues. When I did first
 let it goe forth: I did it only in covert man-
 ner: not thinking it worthy of the broad eye
 of

In bñ
 pñ. Do-
 dicatory.

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuatly betweene me and my friend, to flie (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty wish. held it from a reimpresion : But I being in the Countrey : and it being now to me as filius emancipatus, and out of my power : the Printer hath taken advantage of his liberty, and in my absence printed it againe with the former infirmities

I wish, since it must needes be shew: that I had ouer-run it with a new hand : as well to explaine it in some things, as to helpe and fortifie it in other. For the Argument hath many aduersaries, not of the Laity onely : but amongst the Church-men themselves. All are not pleased with this forme of "Tubes" Maintenance : other are not satisfied how it is due. Some also conceine Scriptures in this manner, some in that : and where

where one is best pleased, there another findeth most exception. Thus he that commeth upon the Stage, is the Object and Subiect of every mans opinion. Yet must I herein confesse my selfe beholden unto many: for I vnderstand this small Essay hath given them good liking:

To satisfie all I labour not: but to the worthier sort I would performe what I could. Being therefore enformed (about a yeare almost since) that some particular Divines of learning and iudgement, (conceining well of my Booke,) supposed that I had departed from the ancient and moderne interpreters in applying the 12. verse of the 83. Psalm. Onely to the sanctified things of the Iewes which (they said) was spoken of all their houses and Cities in generall. I did then unto them (as I thought it fit) reddere rationem & fidei & facti. And in like manner (because the booke goeth forth againe upon a new adventure, and may encounter with

with the like objections,) I held it now
as necessary to adde something vnto it in
that point being so materiall. Yet must
I signifie vnto you, that they which
tooke that exception, accounted both my
argument and whole discourse the stron-
ger(notwithstanding) Ex consequente:
as namely, that if it were so heinous a
sinne to innade the temporall things of
the Iewes, much more must it needes bee
to innade the spiritiuall. So that no man
is either freed or eased by this suggestion,
but rather the more ensnared and over-
whelmed. Neuerthelesse(I vnderstand)
that which followeth, hath cleared this
point vnto them: and I hope so shall it also
doe vnto others(which separate not them-
selues from our Church) if cause require.

A. C. 15. 10. 10. 10. 10. 10. 10. 10. 10. 10.

I Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalme*, of the taking of the *houses* and *cities* of the *Jewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *Cities* of the *Leuites* : for the very *historicall* texture of the *Psalme* discouers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 *verse*, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the *Plalme*: what interpretation soeuer it receiueth) most of them interpret it primarily and positiuely for the *Temple* and *Holy things*, then *per translationem* for *Hierusalem*, and by conse-

N

quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it literally, *Take the houses of God in possession*; yet the *Septuagints* & *Greekes* interpret it *in possessionem Dei*: And *Hierome* in the Latin Vulgar accordingly, *Sanctuarium Dei*: in his other translation called *Hebraica veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei: Pellican, electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, even in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei*,

Dei, as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I alleage all this, but to shew, that by what variety of words loever, the translators expresse the originall *Hebrew*, yet they all concur with this as the Fountaine and standard; that *prima intentione*, it aimeth at the holy things, though in *secunda* it be carried vnto temporall.

Our selues also in our owne English translation, vnderstand *the houses of God*, for places dedicated to the seruice of God. And therefore in the 9. verse of the 74. Psalm, where our Church-Psalter saith, *burnt up all the houses of God in the land*: the Geneva and the Kings addition report it, *burnt up all the Synagogues of God in the land.*

Land. So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny; but (as I say) *Secunda intentione*, the words *Sanctuarium*, or *Houses of God*, in the 83. Psalm are truly carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text: and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of Saint Paul. 1. Cor. 3. *Sanctuarium*: (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

Arno-

Arnobius likewise of the Ancients taketh it first for the Temple & holy vessell: then extensiuely, for the people and Land of *Israck*. As for *Cyprian*, *Origen*, *Tertullian*, *Ambrose*, *Chrysostome*, *Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the *Temporalties* of the *Jews*, as well as for their *Leuiticall* and *Sanctified* things: What doth this contradict my application of this Psalm against *Spoilers* of Churches? or wherein is my error? I affirme the *Genus* vpon one of the *membra disidentia*, and they vpon both. I vpon one not *exclusiue*, and they vpon both *copulatiue*. Doe not they then themselues affirme my assertion? Let *Schoolemen* be Iudges. Yea doe they not iustifie and enforce it?

For if God loueth the gates of Syon, more
then all the dwellings of Iacob, Psal. 87.
2. that is, the outward and petty things
of his Church, more then all the stately
temporalties of his Lay people, yea, if he
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cessario consequente*, when the Prophet
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By like reason, it may also be said; that this *Psalm* was framed against Heathens and Infidels, (which in open hostility, assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answer that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismaelites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the *Pro-*

prophet went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deseruedly by the iudgement of the *Prophet*, who accounteth the treachery of a *familiar friend* much more intollerable then the violence of an *open Enemy*. *Psalms*. 55. 12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easily befall mee, having saluted the *Schoole of Diuinity*, onely a longe and a limine: I am therefore ready with *Augustine* to put it amongst my retractations, if there be cause why? yet (as he said of *Romulus*)

Sed tamen errorē quo tucatur habet.

For

For I am not the Author of this expositiō, neither is it my own weapon but borrowed, and put into my hand by others of elder time. I confesse that as they which go to battell, *wbet their swordes, and bend their bowes*: so I sharpened both the edge and the point of it to my purpose. For all *spirits* are not cast out by ordinarie power, nor all *humors* perswaded by ordinary reason. Knowing therefore what was necessary in particular for the party to whom I wrot, I applied my selfe, and my pen to that particular necessity: yet, not with *Zidkiah* to seduce him by vntruthes, but as a faithfull *Michaiah* to leaue nothing ^{17.} ^{18.} vntold that belonged to his danger.

See then what I haue to defend my selfe withall, both of ancient & later *fathers & Doct^rs* of the church: the first application (as I take it) that euer was
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made of this *Psalme*, was (only to the purpose I alleadge it) by *Lucius* a deuout *Bishop* of *Rome*, in the bloody age of the primitiue Church, about 225. yeeres after Christ: of whom (to let passe *Cyprian*) *Bale*, a man of our owne, giuerh this testimony; That hee was a faithfull seruant in the Lords house, — and enriched his Church with healthfull doctrine, and afterward being purified in the Lambes blood, hee pierced the heauenly Paradise, being put to death at *Valentinians* commandement, Anno 255. This *Lucius* (as I noted in the margent of my Booke, pag. 39.) in an Epistle of his to the *Bishops* of *Gallia* and *Spaine*: having determined many things touching the Church, & somewhat also against *spoilers* and *defrauders* thereof (concluding them by the example of *Iudas* to bee *thiemes* and *sacriligious* persons) hee proceedeth with

Epist. 13.
Epist. 12.

See here
page 60.

with them in this manner: *De talibus, id est* (saith hee) *qui facultates Ecclesie rapiunt, fraudant, & auferunt: Dominus comminans omnibus per prophetam loquitur dicens: Deus ne taceas tibi: ne fileas, &c.* Reciting the whole 83. *Psalme* euery word, as you may see. *Tom. 1. Concil: of Binnius edition. pa. 180. col. 2.*

I tooke this reuerend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so neere the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a *Sparrow alone on the house top*, I will shew you the opinion of others in the after ages.

Petrus Damianus a Cardinall, whilest that title was rather a name of *Ministry* then of *Dignity*, and long

long before it became mounted and purpurate, a *starre* of his time, now almost 600. yeers old, vnderstandeth this *Psalm* also of Church *possessions*, & *dignities*, & out of it doth vehemētly confute the Chaplains of *Duke Gothifred*, which held it no simony to buy Bishopricks and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor.* l. 5. Ep. 13. ad Capellan. Gothif.

Rupertus who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesie hostes, falsos Christianos, hereticos, &c.*

Great *Hugo Cardinalis*, the first *Po-
silla-*

stillator of the Bible, (who flourished Anno 1240. a little also, before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden, then many of them are aware: for much of that good iuce that sweeteneth the expositions they read, dropt from his penne, though now likeriuers falling into other channels, it hath lost his name) in his worthy Comment vpon the *Psalter*, applieth the wordes, *hereditate possideamus sanctuarium dei*, against those that ambitiously seeke *Church-linings* and dignities, dispiercing the *curses* of this *Psalm*, as well among the great men of the Cleargy as them of the *Laity*, which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against
such

such men of the Church, as conferre Prebends and dignities vpon their Nephewes and kindred, *building* (as he saith) *Sion in (their) blood, and Ierusalem in iniquity*. Neither spareth hee the Popes themselves, but chargeth them also that they *possesse Gods Sanctuary*, by way of *inheritance*, in that they keepe the succession of the *Papacy* among such as bee onely of the *Romane nation*. And much more to this purpose, which were here too long to recite: but (concluding that the Prophet hath leuelled at them all in this *Psalme*) he saith, *De omnibus istis sequitur: Deus meus pone eos ut redam, &c.*

Ioannes Vitalis, who lived aboue 300. yeeres since, (and for his fame, and learning, was also called to bee a *Cardinal*, ere that this dignity was yet at the highest pitch) vehemently en-
forceth

ceth this *Psalm* against the *Great men* that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they possesse *the Sanctuary of God by inheritance*, which enter into it vnworthily, or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner, wasting thereby as it were *Christs* hereditary patrimony; with much more to this effect, *speculo moral: tit. Principes saculares. fol. 229.d.*

Nicolaus de Lira, who flourished about the same time; our owne country-man, (though of *Iewish* Parents) a starre also in that age, of the first magnitude, for his learning; and exquisit aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgemēt I the rather esteeme

esteeme, for that *Luther* loued him, and preferred him aboue all Interpreters, as *Luther* himselfe testifieth in the 2. and 9. chap. of *Genesis*. He (I say, as before I haue noted) expoundeth it: first, and properly for the *Temple* (vnder which I vnderstand all things dedicated vnto God) then for *Ierusalem*, because (saith he) *the Temple was there*: and lastly by consequence (for that is his owne word) *for the Land of Iudea, whose chiefe City Ierusalem was*. So that he maketh the *Temple* and things belonging to God, to be the maine part whereat the Prophet aimeth, and the City and Countrey to follow, but by inference and implication.

Come to the later Writers, *Genebrard* noteth vpon *Sanctuarium dei*; that the *Hebrew* word is, *Habitacula*, and for the *postill*, saith; *Generaliter de dini-*

diuinis omnibus templis; orbibus locis & oppidis populi dei. So that if hee had been questioned further; how he vnderstood *Habitacula, specialiter*, it is then like hee would haue answered, *de diuinis omnibus templis tantum*: that is, *onely of Churches*. But be it as it is, he setteth them in the first place, as the proper signification, and the rest in consequence, as *analogicall*, according to *Augustine* & our Countrey-man *Ly: ann.*

As for *Luther*, he expoundeth not this *Psalme* himselfe, that I can finde; but you see what hee attributeth to *Lyras* iudgement.

Pellican a great *Hebritian*, translateth it *Possideamus nobis electissima dei*, and expoundeth it in like manner as before, *Templum ciuitatem vasa populum dei.*

Pomeranus interpreteth it of them that did seeke to make themselves Lords and heires of the Temple.

To conclude, because the newest things are most acceptable with many. The last

man that hath written vpon the *Psalter*,
Lorinus a Iesuit; (and therefore I will not
presse his authority) yet to doe him right,
very well esteemed amongst great Clarks
of our owne Church for much good lear-
ning (though in matters of controuersie,
full enough of Romish leuine) reciteth
some-what more briefly the former in-
terpretations of *Petrus Damianus*, *Hugo*
Cardinalis and *Iohn Vitalis*, and approving
those their applications, putteth them still
on into the world , as truly consonant to
the tenor of the *Pla'me* , which notwith-
standing I doubt not hath also many other
expositions , as herbes haue vsually diuers
vertues and operations. But thus the eldest
and newest expositors are wholly for mee,
many also (& of the best of the) of the mid-
dle ages, none that I know against me. For
although *Musculus*, *Bucer*, *Caluin*, *Marlorat*,
Mollerus, expound this *Pla'me* historically
of the Countrey and Nation of the Iewes,
yet when they apply it to the Church of
Christ

Christ (as otherwise there were no vse of it) they make that application by way of figure & analogy; And then is there no cause to raise an *anisthesis*, or contrariety betweene them and me. For to reconcile the matter, S. *Ierome* in his entrance into the exposition of this Psalm, telleth vs, that wee may expound it figuratiuely of the Church (which I vnderstand in matters of action, gouernement, doctrine) or *historically of the people of the Iewes and nations* about them. And though *Caluin* himselte pursueth for the most part the historicall interpretation, yet when he commeth to the 12. verse, he saith; *Iterum accusat profanos homines sacrilegij, quod pradatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the *Machabees*: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* Let no man therefore rely vpon me,

but learn of them that are bound to teach
For the Priestships should preserve knowledge,
and they should seek the law at his mouth: for he
is the messenger of the Lord of Hosts. Mal. 2. 7

Other things there be, wherein I would
willingly have enlarged my self a little: but
as *Popilius in Liny* describing a circle about
Antiochus enforced him to answer before
hee stepped out of it. So the Printer (having
printed al to the last sheet before I knew it)
restraineth me, *ad articulum temporis*, within
which accordingly I must needs end.



2

De non temerandis Ecclesiis.

A
TRACT OF
THE RIGHTS AND
RESPECT DUE VN-
to Churches.

Written to a Gentleman, who having
an Appropriate Parsonage, imploied the
Church to prophane uses, and left the Pari-
shioners vncertainely provided of
diuine seruice, in a parish where
there adioyning.

The second Edition enlarged with an
Appendix.

By S^r. HENRY SPELMAN
Knight.

AT LONDON
Imprinted by Iohn Beale, and are
to be sold by William Welby.
1616.

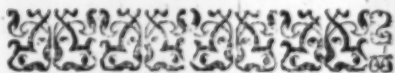
are cited out of it as out of
Augustine in Decret. 16. q.
1. And to cleare the mat-
ter further, I finde that
some parts heereof are al-
leadged vnder the name
of *Augustine, in Concil. Tri-*
burienf. (which was in the
yeere of our Lord 895)
cap. 13. And twenty yeere
before that also, *in Concil.*
Moguntin. 1. cap. 8. So that
Antiquitie it selfe, and di-
uers Councils, accept it
for *Augustines.*

I will not recite a great
discourse to the effect of
this

this Sermon amongst the
 workes of *Augustine* in the
 Treatise *De rectitudine*
Christianæ religionis; because
Erasmus iudgeth that
 Treatise not to bee *Au-*
gustines. Yet seemeth it
 likewise to be some excel-
 lent mans, and of great
 antiquity. But if thou
 wouldst heare more what
Augustine saith vnto thee
 of this matter, take this
 for a farewell; *Maiores no-* Homil. 48.
stri ideo copijs omnibus a- ex lib. 50.
bundabant, quia Deo decio Ham. com.
 10.
 mus

mus dabant, & Caesari cen-
sum reddebant : modo autem
quia descessit deuotio Dei, ac-
cessit indictio fisci. Nolui-
mus partiri cum Deo deci-
mas, modo autem totum
tollitur. Hoc tollit fis-
cus, quod non ac-
cipit Chri-
stus.





An Appendix by the Author.

I Hane beene often sollicitated within these
 two yeeres, both to reimprint this little
 Treatise, and also to publish a greater
 worke much of the same Argument.
 Some especiall reasons hane made mee un-
 willing to doe either. Not that I doe, aut
 clypeum abijcere, aut causam deserere:
 But I finde my arme too feeble for so great
 an attempt: and in matters of such weight
 and consequence, a better opportunity is to
 be expected, then is yet afforded. I desire
 therefore not to be hastned herein, though
 hee that published my Booke in Scotland
 (out of his zeale to the cause) taketh that
 for one of his * Motives. When I did first
 let it goe forth: I did it only in couert man-
 ner: not thinking it worthy of the broad eye
 of

In b^r E.
 pist. De-
 claratory.

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuailly betweene me and my friend, to slie (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty with-held it from a reimpresſion : But I being in the Connitrey : and it being now to me as filius emancipatus, and out of my power : the Printer hath taken advantage of his liberty, and in my absence printed it againe with the former infirmities

I wiſh ſince it muſt needes be thus: that I had ouer-run it with a new hand : as well to explaine it in ſome things, as to helpe and fortifie it in other. For the Argument hath many aduerſaries, not of the Laity onely: but amongſt the Church-men themſelues. All are not pleaſed with this forme of
Tubes *Maintenance : other are not ſatiſſied how it is due. Some alſo conceine Scriptures in this manner, ſome in that : and where*

where one is best pleased, there another findeth most exception. Thus he that cometh vpon the Stage, is the Object and Subiect of euery mans opinion. Yet must I herein confesse my selfe beholden vnto many: for I vnderstand this small Essay hath ginen them good liking:

To satisfie all I labour not: but to the worthier sort I would performe what I could. Being therefore enformed (about a yeare almost since) that some particular Diuines of learning and iudgement, (conceiuing well of my Booke,) supposed that I had departed from the ancient and moderne interpreters in applying the 12. verse of the 83. Psalme. Onely to the sanctified things of the Iewes which (they said) was spoken of all their houses and Cities in generall. I did then vnto them (as I thought it fit) reddere rationem & fidei & facti. And in like manner (because the booke goeth forth againe vpon a new aduenture, and may encounter
with

with the like objections,) I held it now as necessary to adde something unto it in that point being so materiall Yet must I signifie unto you, that they which tooke that exception, accounted both my argument and whole discourse the stronger(notwithstanding) Ex consequente: as namely, that if it were so heinous a sinne to invade the temporall things of the lawes, much more must it needes bee to invade the spirituall. So that no man is either freed or eased by this suggestion, but rather the more ensnared and overwhelmed. Neuerthelesse(I understand) that which followeth, hath cleared this point unto them: and I hope so shall it also doe unto others(which separate not themselves from our Church) if cause require.

PREFACE OF THE AUTHOR

M Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalme*, of the taking of the *houses* and *cities* of the *Iewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *cities* of the *Leuites* : for the very *historicall* texture of the *Psalmes* discovers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 *verse*, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the *Psalm*: what interpretation soeuer it receiueth) most of them interpret it primarily and positiuely for the *Temple* and *Holy things*; then *per translationem* for *Hierusalem*, and by conle-

N

quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

Forthough wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it litterally, *Take the houses of God in possession*; yet the *Septuagints* & *Greekes* interpret it *το ἱερὸν τοῦ θεοῦ*: And *Hierome* in the Latin Vulgar accordingly, *Sanctuarium Dei*: in his other translation called *Hebraica veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei: Pellican, electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, euen in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei,*

Dei, as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I allage all this, but to shew, that by what variety of words soeuer, the translators expresse the originall *Hebrew*, yet they all concur with this as the Fountaine and *standard*; that *prima intentione*, it aimeth at the holy things, though in *secunda* it be carried vnto temporall.

Our selues also in our owne English translation, vnderstand the *houses of God*, for places dedicated to the seruice of God. And therefore in the 9. verse of the 74. Psalme, where our Church-Psalter saith, *burnt vp all the houses of God in the land*: the Geneva and the Kings addition report it, *burnt vp all the Synagogues of God in the land*:

Land. So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny, but (as I say) *Secunda intentione*, the words *Sanctuarium*; or *Houses of God*, in the 83. Psalm are truly carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text: and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of Saint Paul. 1. Cor. 3. *Sanctuarium*: (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

Arno-

Arnobius likewise of the Ancients taketh it first for the Temple & holy vessell: then extensiuely, for the people and Land of *Israel*, As for *Cyprian*, *Origen*, *Tertullian*, *Ambrose*, *Chrysostome*, *Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the *Temporalties* of the *Jews*, as well as for their *Leuiticall* and *Sanctified* things: What doth this contradict my application of this Psalme against *Spoilers* of Churches? or wherein is my error? I affirme the *Genus* vpon one of the *membradisidentia*, and they vpon both. I vpon one not *exclusiue*, and they vpon both *copulatiue*. Doe not they then themselues affirme my assertion? Let *Schoolemen* be Iudges. Yea doe they not iustifie and enforce it?

For if God loueth the gates of Syon, more then all the dwellings of Iacob, Psal. 87. 2. that is, the outward and petty things of his Church, more then all the stately temporalities of his Lay people, yea, if he loueth Iacob but for Sion, that is, the People but for the Church: then *Ex necessario consequente*, when the Prophet denounceth such heauy things against them, that menaced Gods, Lay people, and their possessions, how much the rather, doth hee it against such as with greater fury and impiety afflict his more peculiar and chosen seruants, his *Cleargy*, his *Lenites*, his *first borne*? Against these I say, that forbear not to violate the things more deare vnto him: His *Temple*, his *Oracle*, his *holy mysteries*, that is, things belonging to his honour and diuine seruice, things
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and meanes, ordained to the propagation of his blessed word? For this is the consequence of destroying our Churches: this killeth the bird in the sheld: and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said; that this *Psalme* was framed against Heathens and Infidels, (which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answered that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismaelites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the *Pro-*

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55.12.

But say I haue erred (which indeed
is too common with mee though it
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and a *limne*: I am therefore rea-
die with *Augustine* to put it a-
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cause why? yet (as he said of *Romulus*)

Sed tamen errorẽ quo tu aius habet.

For

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positiō, neither is it my own weapon
but borrowed, and put into my hand
by others of elder time. I confesse
that as they which go to battell, *whet
their swordes, and bend their bowes*: so
I sharpened both the edge and the
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Epist. 1.3
Epist. 1.4

See here
page 60.

with them in this manner: *De talibus, id est (saith hee) qui facultates Ecclesia rapiunt, fraudant, & auferunt: Dominus comminans omnibus per prophetam loquitur dicens: Deus ne taceas tibi: ne fileas, &c.* Reciting the whole 83. *Psalme* euery word, as you may see. *Tom. 1. Concil: of Binnius edition. pa. 180. col. 2.*

I tooke this reuerend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so neere the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a *Sparrow alone on the house top*, I will shew you the opinion of others in the after ages.

Petrus Damianus a Cardinall, whilest that title was rather a name of *Ministry* then of *Dignity*, and
long

long before it became mounted and purpurate, a *starre* of his time, now almost 600. yeers old, vnderstandeth this *Psalm* also of Church *possessions*, & *dignities*, & out of it doth vehemētly confute the Chaplains of *Duke Gothifred*, which held it no simony to buy Bishopricks and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in this *Speculo Mor.* l. 5. Ep. 13 ad Capellan. Gothif.

Rupertus who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesie hostes, falsos Christianos, hereticos, &c.*

Great *Hugo Cardinalis*, the first *Possilla-*

Stillator of the Bible, (who flourished Anno 1240. a little also, before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden, then many of them are aware: for much of that good iuce that sweeteneth the expositions they read, dropt from his penne, though now like rivers falling into other channels, it hath lost his name) in his worthy Comment vpon the *Psalter*, applieth the wordes, *hereditate possideamus sanctuarium dei*, against those that ambitiously seeke *Church-linings* and dignities, dispiercing the *curses* of this *Psalme*, as well among the great men of the Cleargy as them of the *Laity*, which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against *such*

such men of the Church, as conferre Prebends and dignities vpon their Nephewes and kindred, *building* (as he saith) *Sion in (their) blood, and Ierusalem in iniquity.* Neither spareth hee the Popes themselues, but chargeth them also that they *possesse Gods Sanctuary*, by way of *inheritance*, in that they keepe the succession of the *Papacy* among such as bee onely of the *Romane nation.* And much more to this purpose, which were here too long to recite: but (concluding that the Prophet hath leuelled at them all in this *Psalme*) he saith, *De omnibus istis sequitur: Deus meus pone eos ut rotam. &c.*

Ioannes Vitalis, who liued aboute 300. yeeres since, (and for his fame, and learning, was also called to bee a *Cardinal*, ere that this dignity was yet at the highest pitch) vehemently enforceth

ceth this *Psalm*e against the *Great men* that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they possesse *the Sanctuary of God by inheritance*, which enter into it vnworthily, or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner, wasting thereby as it were *Christs* hereditary patrimony; with much more to this effect, *speculo moral: tit. Principes saculares. fol. 229. d.*

Nicolaus de Lyra, who flourished about the same time; our owne country-man, (though of *Iewish* Parents) a starre also in that age, of the first magnitude, for his learning; and exquisit aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgemēt I the rather esteeme

esteeme, for that *Luther* loved him, and preferred him aboue all Interpreters, as *Luther* himseife testifieth in the 2. and 9. chap. of *Genesis*. He (I say, as before I haue noted) expoundeth it: first, and properly for the *Temple* (vnder which I vnderstand all things dedicated vnto God) then for *Ierusalem*, because (saith he) *the Temple was there*: and lastly by consequence (for that is his owne word) *for the Land of Iudea, whose chiefe City Ierusalem was*. So that he maketh the *Temple* and things belonging to God, to be the maine part whereat the Prophet aimeth, and the City and Countrey to follow, but by inference and implication.

Come to the later Writers, *Genebrard* noteth vpon *Sanctuarium dei*; that the *Hebrew* word is, *Habitacula*, and for the *postill*, saith; *Generaliter de diui-*

diuinis omnibus templis, orbibus locis & oppi-
dis populi dei. So that if hee had been que-
 stioned further; how he vnderstood *Habi-*
tacula, specialiter, it is then like hee would
 haue answered, *de diuinis omnibus templis*
tantum: that is, *onely of Churches.* But be
 it as it is, he setteth them in the first place,
 as the proper signification, and the rest in
 consequence, as *analogicall,* according to
Augustine & our Countrey-man *Lyransus.*

As for *Luther,* he expoundeth not this
Psalme him selfe, that I can finde; but you
 see what hee attributeth to *Lyras* iudge-
 ment.

Pellican a great *Hebritian,* tranllateth it
Possideamus nobis electissima dei, and ex-
 poundeth it in like manner as before, ^{elec}
Templum civitatem vasa populum dei. ^{hills} *at p. 179.*

Pomeranus interpreteth it of them that
 did seeke to make themselues Lords and
 heires of the Temple.

To conclude, because the newest things
 are most acceptable with many. The last

man that hath written vpon the *Psalter*, *Lorinus* a Iesuit; (and therefore I will not presse his authority) yet to doe him right, very well esteemed amongst great Clarks of our owne Church for much good learning (though in matters of controuersie, full enough of Romish leuin) reciteth some-what more briefly the former interpretations of *Petrus Damianus*, *Hugo Cardinalis* and *John Vitalis*, and approuing those their applications, putteth them still on into the world, as truly consonant to the tenor of the *Psalme*, which notwithstanding I doubt not hath also many other expositions, as herbes haue vsually diuers vertues and operations. But thus the eldest and newest expositors are wholly for mee, many also (& of the best of the) of the middle ages, none that I know against me. For although *Musculus*, *Bucer*, *Caluin*, *Marlorat*, *Mollerus*, expound this *Psalme* historically of the Countrey and Nation of the Iewes, yet when they apply it to the Church of
Christ

Christ(as other wise there were no vse of it) they make that application by way of figure & analogy; And then is there no cause to raise an *anthesis*; or contrariety betweene them and me. For to reconcile the matter, S. *Ierome* in his entrance into the exposition of this Plalme, telleth vs, that wee may expound it figuratiuely of the Church (which I vnderstand in matters of action, gouernement, doctrine) or *historically of the people of the Iewes and nations about them.* And though *Caluin* himselte pursueth for the most part the historicall interpretation, yet when he commeth to the 12.verse, he saith; *I terum accusat profanos homines sacrilegij, quod prädatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the *Machabees*: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* Let no man therefore rely vpon me,

but learn of them that are bound to teach:
*For the Priests lips should preserve knowledge,
and they should seek the law at his mouth: for he
is the messenger of the Lord of Hosts. Mal. 2. 7*

Other things there be, wherein I would
willingly haue enlarged my self a little: but
as *Popilius in Liny* describing a circle about
Antiochus enforced him to answer before
hee stepped out of it. So the Printer (hauing
printed al to the last sheet before I knew it)
restraineth me, *ad articulum temporis*, within
which accordingly I must needs end.



